A U M

Mortals, O dear friend! by their actions which are of a mixed character, or which are meritorious and pure, attain to this world as the goal, or to residence in the world of the gods. Nowhere is there everlasting happiness; nowhere eternal residence. Over and over again is there a downfall from a high position attained with difficulty.—*Anugita.*

THEOSOPHY

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H. P. B. AT ENGHIEN*

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IN the spring of 1884 H. P. B. was staying in the Rue Notre Dame des Champs, Paris, and in the house were living Col. Olcott, Mohini M. Chatterji and the writer. Part of the time Bertram Keightley was also there. As always since I have known H. P. B. during the past seventeen years, she was there as elsewhere engaged daily with her writing, save for an occasional drive or visit. Many visitors from all classes were constantly calling, and among the rest came the Countess d'Adhémar, who at once professed a profound admiration for H. P. B. and invited her to come to the Château owned by the Count at Enghien, just outside the city, including in her invitation myself and Mohini Chatterji. Bertram Keightley was also invited for a few days. The invitation was accepted and we all went out to Enghien, where H. P. B. was given two large rooms downstairs and the others slept in rooms on the upper floors. Every convenience was given to our beloved friend, and there she continued her writing, while I at her request carefully read over, sitting in the same room, *Isis Unveiled,* making indices at the foot of each page, as she intended to use it in preparing the *Secret Doctrine.*

A lake was at one side of the house and extensive ground covered with fine timber hid the building from the road, part being a well kept fruit and flower garden. A slight description of the rooms is necessary. Wide stairs led up to the hall; on one side, which we may call the road front, was the billiard room, the high window of which opened upon the leaden roof of the porch; the dining room looked out at the back over the edge of the lake, and the drawing room opened from it on the other side at right angles to the side of the billiard room. This drawing room had windows

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opening on three sides, so that both garden and lake could be seen from it. In it was the grand piano at the end and side opposite the dining room door, and between the two side windows was a marble slab holding ornaments; between the windows, at the end near the piano, was the fireplace, and at that corner was one of the windows giving a view of the lake. Every evening it was the custom to spend some time in the drawing room in conversation, and there, as well as in the dining room, took place some phenomena which indeed were no more interesting than the words of H. P. B., whether those were witty, grave or gay. Very often Countess d'Adhémar's sister played the piano in a manner to delight even H. P. B., who was no mean judge. I remember well one melody, just then brought out in the world of Paris, which pleased her immensely, so that she often asked for its repetition. It was one suggestive of high aspiration and grandiose conceptions of nature. Many lively discussions with the Count on one side and H. P. B. on the other had place there, and often in the very midst of these she would suddenly turn to Mohini and myself, who were sitting listening, to repeat to us the very thoughts then passing in our brains.

Count d'Adhémar did not ask for the production of phenomena, but often said that could he and a few of his friends be convinced about Theosophy perhaps much good would result in France. Some of us desired in our hearts that in the home of such kind friends phenomena might occur, but none suggested it to H. P. B. But one day at dinner, when there were present the Count and Countess, their son Raoul, H. P. B., Mohini, the Countess' sister, myself, and one other, the strong and never-to-be-forgotten perfume which intimate friends of H. P. B. knew so well as often accompanying phenomena or coming of itself, floated round and round the table, plainly perceptible to several and not perceived either before or afterwards. Of course many sceptics will see nothing in this, but the writer and others well know that this of itself is a phenomenon, and that the perfume has been sent for many miles through the air as a message from H. P. B. or from those hidden persons who often aided in phenomena or in teachings. At this dinner, or at some other during the visit, we had all just come in from the flower garden. I had plucked a small rosebud and placed it upon the edge of the tumbler between myself and the Countess' sister who was on my left, H. P. B. being seated on my right. This lady began to talk of phenomena, wondering if H. P. B. could do as related of the Indian yogis. I replied that she could if she would, but did not ask her, and added that she could make even that small rosebud bloom at once. Just then H. P. B. stretched her hand out towards the rose, not touching it, and said nothing, continuing at once her conversation and the dinner. We watched the bud until the end of the meal and saw that it grew in that space of time much larger and bloomed out into a rose nearly full grown.

On another evening after we had all been in the drawing room for some time, sitting without lights, the moon shining over the lake and all nature being hushed, H. P. B. fell into a thoughtful state. Shortly she rose and stood at the corner window looking over the water, and in a moment a flash of soft light shot into the room and she quietly smiled. Reminding me of this evening the Countess d'Adhémar writes in this month of June:—

"H. P. B. seemed wrapped in thought, when suddenly she rose from her chair, advanced to the open window, and raising her arm with a commanding gesture, faint music was heard in the distance, which advancing nearer and nearer broke into lovely strains and filled the drawing room where we were all sitting. Mohini threw himself at H. P. B.'s feet and kissed the hem of her robe, which action seemed the appropriate outcoming of the profound admiration and respect we all felt toward the wonderful being whose loss we will never cease to mourn."

This astral music was very plain to us all, and the Count especially remarked upon its beauty and the faintness of it as it sank away into the unknown distance. The whole house was full of these bell sounds at night when I was awake very late and others had retired. They were like signals going and coming to H. P. B.'s room downstairs. And on more than one occasion as we walked in the grounds under the magnificent trees, have they shot past us, sometimes audible to all and again only heard by one or two.

The lead roof of the portico was a place where after dinner we sometimes sat, and there on some of those delightful evenings we were joined by the Countess Wachtmeister, who afterwards did so much for the comfort of H. P. B. at Würzburg and other places. Many chats were held there about occultism. In one of these we were speaking of images in the Astral Light and H. P. B. said: "Well, you know that it moves as other things in Kosmos do, and that the time comes when it floats off, as it were, letting another mass of the same 'light' take its place".

It was with a feeling of some regret that we left this delightful place where such quiet reigned and where H. P. B. was able to work amid the beauty and the stillness of nature. It cannot be blotted from the memory, because there our friend and teacher was untroubled by the presence of curiosity seekers, and thus was free to present to us who believed in her a side of her many-sided nature which pleased, instructed and elevated us all.

One incident remains to be told for which we must depend on others. I took away with me a book which could not be finished there, and just before leaving France went out to Enghien to return it. There I met the Countess d'Adhémar, who said that the peculiar and unmistakable perfume of which I spoke above had come in the house after we had all left. It was one evening about two days after H. P. B.'s departure and the d'Adhémars had some friends to dinner. After dinner they all went into the drawing

room and soon noticed the perfume. It came, as they said to me, in rushes, and at once they began to hunt it out in the room, coming at last to the marble slab described, where, from one spot in the stone, they found the perfume rushing out in volumes. Such was the quantity of it that, as the Countess said to me, they were compelled to open the windows, since the odour was overpowering in large masses. In returning to Paris I told H. P. B. of this and she only said: "It sometimes happens."

William Q. Judge, F. T. S.

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A VERY WONDERFUL FLOWER*

"A French paper, *Les Mondes,* gives a fascinating account of a newly-discovered flower, of which rumours have from time to time reached the ears of floriculturists. It is called the snow flower, and is said to have been discovered by Count Anthoskoff in the most northern portion of Siberia, where the ground is continually covered with frost. This wonderful object shoots forth from the frozen soil only on the first day of each succeeding year. It shines for but a single day, and then resolves to its original elements. The leaves are three in number, and each about three inches in diameter. They are developed only on that side of the stem toward the north, and each seems covered with microscopic crystals of snow. The flower, when it opens, is star-shaped, its petals of the same length as the leaves, and about half-an-inch in width. On the third day the extremities of the anthers, which are five in number, show minute glistening specks like diamonds, about the size of a pin's head, which are the seeds of this wonderful flower. Anthoskoff collected some of these seeds and carried them with him to St. Petersburg. They were placed in a pot of snow, where they remained for some time. On the 1st of the following January the miraculous snow flower burst through its icy covering, and displayed its beauties to the wondering Russian Royalty."—*Sheffield Independent.*

It is interesting to note that one of these wonderful snow flowers is mentioned in the *Voice of the Silence,* p. 39. The passage runs as follows:—

"Arhans are born at midnight hour, together with the sacred plant of nine and seven stalks, the holy flower that opes and blooms in darkness, out of the pure dew and on the frozen bed of snow-capped heights, heights that are trodden by no sinful foot."

Tradition adds that the flower blooms *fully* only when an Arhan is born.

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THE POPULAR IDEA OF SOUL-SURVIVAL*

AT what epoch the dawning intellect of man first accepted the idea of future life, none can tell. But we know that, from the very first, its roots struck so deeply, so entwined about human instincts, that the belief has endured through all generations, and is imbedded in the consciousness of every nation and tribe, civilized, semicivilized or savage. The greatest minds have speculated upon it; and the rudest savages, though having no name for the Deity, have yet believed in the existence of spirits and worshipped them. If, in Christian Russia, Wallachia, Bulgaria and Greece, the Oriental Church enjoins that upon All-Saints day offerings of rice and drink shall be placed upon the graves; and in "heathen" India, the same propitiatory gifts of rice are made to the departed; so, likewise, the poor savage of New Caledonia makes his sacrifice of food to the skulls of his beloved dead.

According to Herbert Spencer, the worship of souls and relics is to be attributed to "the primitive idea that any property characterizing an aggregate, inheres in all parts of it. . . . The soul, present in the body of the dead man preserved entire, is also present in the preserved parts of his body. Hence, the faith in relics." This definition, though in logic equally applicable to the gold-enshrined and bejewelled relic of the cultured Roman Catholic devotee, and to the dusty, time-worn skull of the fetish worshipper, might yet be excepted to by the former, since he would say that he does not believe the soul to be present in either the whole cadaver, skeleton, or part, nor does he, strictly speaking, worship it. He but honours the relic as something which, having belonged to one whom he deems saintly, has by the contact acquired a sort of miraculous virtue. Mr. Spencer's definition, therefore, does not seem to cover the whole ground. So also Professor Max Müller, in his *Science of Religion,* after having shown to us, by citing numerous instances, that the human mind had, from the beginning, a "vague hope of a future life," explains no more than Herbert Spencer whence or how came originally such a hope. But merely points to an inherent faculty in *uncultivated* nations of changing the forces of nature into gods and demons. He closes his lecture upon the Turanian legends and the universality of this belief in ghosts and spirits, by simply remarking that the worship of the spirits of the departed is the most widely spread form of *superstition* all over the world.

Thus, whichever way we turn for a philosophical solution of the mystery; whether we expect an answer from theology which is itself bound to believe in miracles, and teach supernaturalism; or

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ask it from the now dominant schools of modern thought—the greatest opponents of the miraculous in nature; or, again, turn for an explanation to that philosophy of extreme positivism which, from the days of Epicurus down to the modern school of James Mill, adopting for its device the glaring sciolism *"nihil in intellectu quod non ante fuerit in sensu,"* makes intellect subservient to matter—we receive a satisfactory reply from none!

If this article were intended merely for a simple collation of facts, authenticated by travellers on the spot, and concerning but "superstitions" born in the mind of the primitive man, and now lingering only among the savage tribes of humanity, then the combined works of such philosophers as Herbert Spencer might solve our difficulties. We might remain content with his explanation that in the absence of hypothesis "foreign to thought in its earliest stage . . . primitive ideas, arising out of various experiences, derived from the inorganic world"—such as the actions of wind, the echo, and man's own shadow—proving to the uneducated mind that there was "an invisible form of existence which manifests power", were all sufficient to have created a like "inevitable belief" (see Spencer's *Genesis of Superstition.*) But we are now concerned with something nearer to us, and higher than the primitive man of the stone age; the man who totally ignored "those conceptions of physical causation which have arisen only as experiences, and have been slowly organized during civilization." We are now dealing with the beliefs of twenty millions of modern Spiritualists; our own fellow men, living in the full blaze of the enlightened 19th century. These men ignore none of the discoveries of modern science; nay, many among them are themselves ranked high among the highest of such scientific discoverers. Notwithstanding all this, are they any the less addicted to the same, "form of superstition," if superstition it be, than the primitive man? At least their interpretations of the physical phenomena, whenever accompanied by those coincidences which carry to their minds the conviction of an intelligence behind the physical Force—are often precisely the same as those which presented themselves to the apprehension of the man of the early and undeveloped ages.

What is a shadow? asks Herbert Spencer. By a child and a savage "a shadow is thought of as an entity." Bastian says of the Benin negroes, that "they regard men's shadows as their souls" . . . thinking "they . . . watch all their actions, and bear witness against them." According to Crantz, among the Greenlanders a man's shadow "is one of his two souls—the one which goes away from his body at night." By the Feejeeans, the shadow is called "the dark spirit, as distinguished from another which each man possesses." And the celebrated author of the "Principles of Psychology" explains that "the community of meaning, hereafter to be noted more fully, which various unallied languages betray between shade and spirit, show us the same thing."

What all this shows us the most clearly however, is that, wrong and contradicting as the conclusions may be, yet the premises on which they are based are no fictions. A thing must be, before the human mind can think or conceive of it. The very capacity to imagine the existence of something usually invisible and intangible, is itself evidence that it must have manifested itself at some time. Sketching in his usual artistic way the gradual development of the soul-idea, and pointing out at the same time how "*mythology* not only pervades the sphere of religion . . . but, infects more or less the whole realm of thought," Professor Müller in his turn tells us that, when men wished for the first time to express "a distinction between the body, and something else within him distinct from the body . . . the name that suggested itself was *breath,* chosen to express at first the principle of life as distinguished from the decaying body, afterwards the incorporeal .. . . immortal part of man —his soul, his mind, his self . . . when a person dies, we, too, say that he has given up the ghost, and ghost, too, meant originally spirit, and spirit meant breath." As instances of this, narratives by various missionaries and travellers are quoted. Questioned by Father F. de Bobadilla, soon after the Spanish conquest, as to their ideas concerning death, the Indians of Nicaragua told him that "when men die, there comes forth from their mouth something which resembles a person and is called *Julio* (in Aztec *yuli* 'to live' —explains M. Müller.) This being is like a person, but does not die and the corpse remains here. . . . " In one of his numerous works, Andrew Jackson Davis, whilom considered the greatest American clairvoyant and known as the "Poughkeepsie Seer," gives us what is a perfect illustration of the belief of the Nicaragua Indians. This book (*Death and the After Life*) contains an engraved frontispiece, representing the death-bed of an old woman. It is called the "Formation of the Spiritual Body." Out of the head of the defunct, there issues a luminous appearance—her own rejuvenated form.*

Among some Hindus the spirit is supposed to remain for ten days seated on the eaves of the house where it parted from the body. That it may bathe and drink, two plantain leaf-cups are placed on the eaves, one full of milk and the other of water. "On the first day the dead is supposed to get his head; on the second

*"Suppose a person is dying," says the Poughkeepsie Seer: "The clairvoyant sees right over the head what may be called a magnetic halo—an ethereal emanation, in appearance golden, and throbbing as though conscious. . . . The person has ceased to breathe, the pulse is still, and the emanation is elongated *and fashioned in the outline of the human form!* Beneath it, is connected the brain. . . . owing to the brain's momentum. I have seen a dying person, even at the last feeble pulse-beat, rouse impulsively and rise up in bed to converse, but the next instant he was gone—his brain being the last to yield up the life-principles. The golden emanation . . . is connected with the brain by a very fine life-thread. When it ascends, there appears something *white* and *shining* like a human head; next, a faint outline of the face *divine;* then the *fair* neck and *beautiful* shoulders; then, in rapid succession come all parts of the new body, down to the feet—a bright shining image, a little smaller than the physical body, but a perfect prototype . . . in all except its disfigurements. The fine life-thread continues attached to the old brain. The next thing is the withdrawal of the electric principle. When this thread snaps, the spiritual body is free (!) and prepared to accompany its guardian to the Summer Land."

day his ears, eyes, and nose; on the third, his hands, breast, and neck; on the fourth, his middle parts; on the fifth, his legs and feet; on the sixth, his vitals; on the seventh, his bones, marrow, veins and arteries; on the eighth, his nails, hair, and teeth; on the ninth, all the remaining limbs, organs, and manly strength; and, on the tenth, hunger and thirst for the renewed body." (*The Pátáne Prabhus,* by Krishnanáth Raghunáthji; in the Government Bombay Gazetteer, 1879.)

Mr. Davis's theory is accepted by all the Spiritualists, and it is on this model that the clairvoyants now describe the separation of the "incorruptible from the corruptible." But here, Spiritualists and the Aztecs branch off into two paths; for, while the former maintain that the soul is in every case immortal and preserves its individuality throughout eternity, the Aztecs say that "when the deceased has lived well, the julio goes up on high with our gods; but when he has lived ill, the julio perishes with the body, and there is an end of it."

Some persons might perchance find the "primitive" Aztecs more consistent in their logic than our modern Spiritualists. The Laponians and Finns also maintain that while the body decays, a *new* one is given to the dead, which the Shaman can alone see.

"Though breath, or spirit, or ghost," says further on Professor Müller, "are the most common names . . . we yet speak of the *shades* of the departed, which meant originally their shadows. . . . Those who first introduced this expression—and we find it in the most distant parts of the world—evidently took the shadow as the nearest approach to what they wished to express; something that should be incorporeal, yet closely connected with the body. The Greek *eidolon,* too, is not much more than the shadow . . . but the curious part is this . . . that people who speak of the life or soul as the shadow of the body, have brought themselves to believe that a dead body casts no shadow, because the shadow has departed from it; that it becomes, in fact, a kind of Peter Schlemihl." ("The Science of Religion").

Do the Amazulu and other tribes of South Africa only thus believe? By no means; it is a popular idea among Slavonian Christians. A corpse which is noticed to cast a shadow in the sun is deemed a sinful soul rejected by heaven itself. It is doomed henceforth to expiate its sins as an earth-bound spirit, till the Day of the Resurrection.

Both Lander and Catlin describe the savage Mandans as placing the skulls of their dead in a circle. Each wife knows the skull of her former husband or child, and there seldom passes a day that she does not visit it, with a dish of the best cooked food. . . . There is scarcely an hour in a pleasant day but more or less of these women may be seen sitting or lying by the skulls of their children or husbands—talking to them in the most endearing language that they can use (as they were wont to do in former days)

"and *seemingly getting an answer back.*" (Quoted by Herbert Spencer in *Fetish-worship.*)

What these poor, savage Mandan mothers and wives do, is performed daily by millions of civilized Spiritualists, and but the more proves the universality of the conviction that our dead hear and can answer us. From a theosophical, magnetic,—hence in a certain sense a scientific—standpoint, the former have, moreover, far better reasons to offer than the latter. The skull of the departed person, so interrogated, has surely closer magnetical affinities and relations to the defunct, than a table through the tippings of which the dead ones answer the living; a table, in most cases, which the spirit while embodied had never seen nor touched. But the Spiritualists are not the only ones to vie with the Mandans. In every part of Russia, whether mourning over the yet fresh corspse or accompanying it to the burying ground, or during the six weeks following the death, the peasant women as well as those of the rich mercantile classes, go on the grave to shout, or in Biblical phraseology to "lift up their voices." Once there, they wail in rhythm, addressing the defunct by name, asking of him questions, pausing as if for an answer.

Not only the ancient and idolatrous Egyptian and Peruvian had the curious notion that the ghost or soul of the dead man was either present in the mummy, or that the corpse was itself conscious, but there is a similar belief now among the orthodox Christians of the Greek and the Roman churches. We reproach the Egyptians with placing their embalmed dead at the table; and the heathen Peruvians with having carried around the fields the dried-up corpse of a parent, that it might see and judge of the state of the crops. But what of the Christian Mexican of to-day, who under the guidance of his priest, dresses up his corpses in finery; bedecks them with flowers, and in case of the defunct happening to be a female—even paints its cheeks with rouge. Then seating the body in a chair placed on a large table, from which the ghastly carrion presides, as it were, over the mourners seated around the table, who eat and drink the whole night and play various games of cards and dice, consult the defunct as to their chances. On the other hand, in Russia, it is a universal custom to crown the deceased person's brow with a long slip of gilt and ornamented paper, called *Ventchik* (the crown), upon which a prayer is printed in gaudy letters. This prayer is a kind of a letter of introduction with which the parish priest furnishes the corpse to his patron Saint, recommending the defunct to the Saint's protection.* The Roman Catholic Basques write letters to their deceased friends and relatives, addressing them to either Paradise, Purgatory or—Hell, according to the instructions given by the Father confessor of the late addressees—and, placing them in the coffins of the newly departed,

*It runs in this wise: "St. Nicholas, (or St. Mary So-and-so) holy patron of—(follow defunct's full name and title) receive the soul of God's servant, and intercede for remission of his (or her) sins."

ask the latter to safely deliver them in the other world, promising as a fee to the messenger, more or less masses for the repose of his soul.

At a recent *séance,* held by a well known medium in America, —(see *Banner of Light,* Boston, June 14th, 1879.)

"Mercedes, late Queen of Spain, announced herself, and came forth in full bridal array—a magnificent profusion of lace and jewels, and spoke in several different tongues with a linguist present. Her sister, the Princess Christina, came also just after in much plainer costume, and with a timid school-girl air."

Thus, we see that not only can the dead people deliver letters, but, even returning from their celestial homes, bring back with them their "lace and jewels." As the ancient pagan Greek peopled his Olympian heaven with feasting and flirting deities; and the American red Indian has his happy hunting-grounds where the spirits of brave chiefs bestride their ghostly steeds, and chase their phantom game; and the Hindu his many superior lokas, where their numerous gods live in golden palaces, surrounded with all manner of sensual delights; and the Christian his New Jerusalem with streets of "pure gold, as it were transparent glass," and the foundations of the wall of the city "garnished . . . with precious stones;" where bodiless chirping cherubs and the elect, with golden harps, sing praises to Jehovah; so the modern Spiritualist has his "Summer Land Zone within the milky way,"[1] though somewhat higher than the celestial territories of other people.* There, amid cities and villages abounding in palaces, museums, villas, colleges and temples, an eternity is passed. The young are nurtured and taught, the undeveloped of the earth matured, the old rejuvenated, and every individual taste and desire gratified; spirits flirt, get married, and have families of children.†

Verily, verily we can exclaim with Paul, "O death where is thy sting; O grave, where is thy victory!" Belief in the survival of the ancestors is the oldest and most time honoured of all beliefs.

Travellers tell us that all the Mongolian, Tartar, Finnish, and Tungusic tribes, besides the spirits of nature, deify also their ancestral spirits. The Chinese historians, treating of the Turanians, the Huns and the *Tukui*—the forefathers of the modern Turks—show them as worshiping "the spirits of the sky, of the earth, and the spirits of the departed." Medhurst enumerates the various

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[1]See "Stellar key to the Summer Land" by Andrew Jackson Davis.

*In the same author's work—"The Spiritual Congress," Galen says through the cloirvoyant seer: "Between the Spirit Home and the earth, there are, strewn along the intervening distance . . . more than *four hundred thousand* planets, and *fifteen thousand* solar bodies of lesser magnitude.

†The latest intelligence from America is that of the marriage of a spirit daughter of Colonel Eaton, of Leavenworth, Kansas, a prominent member of the National Democratic Committee. This daughter, who died at the age of three weeks, grew in some twenty odd years in the Summer-Land, to be a fine young lady and now is wedded to the spirit son of Franklin Pierce, late President of the U. S. The wedding, witnessed by a famous clairvoyant of New York, was gorgeous. The "spirit bride" was "arrayed in a dress of mild green." A wedding supper was spread by the spirit's order, with lights and bouquets, and plates placed for the happy couple. The guests assembled, and the wedded ghosts fully "materialized" themselves and sat at table with them. (New York *Times,* June 29th, 1879.)

classes of the Chinese spirits thus: The principal are the celestial spirits (*tien shin*); the terrestrial (*ti-ki*); and the ancestral or wandering spirits (*jin kwei.*) Among these, the spirits of the late Emperors, great philosophers, and sages, are revered the most. They are the public property of the whole nation, and are a part of the state religion, "while each family has, besides this, its own *manes,* which are treated with great regard; incense is burned before their relics, and many superstitious rites performed."

But if all nations equally believe in, and many worship, their dead, their views as to the desirability of a direct intercourse with these late citizens differ widely. In fact, among the educated, only the modern Spiritualists seek to communicate constantly with them. We will take a few instances from the most widely separated peoples. The Hindus, as a rule, hold that no pure spirit, of a man who died reconciled to his fate, will ever come back bodily to trouble mortals. They maintain that it is only the *bhutas*—the souls of those who depart this life, unsatisfied, and having their terrestrial desires unquenched, in short, bad, sinful men and women—who become "earth-bound." Unable to ascend at once to Moksha, they have to linger upon earth until either their next transmigration or complete annihilation; and thus take every opportunity to obsess people, especially weak women. So undesirable is to them the return or apparition of such ghosts, that they use every means to prevent it. Even in the case of the most holy feeling—the mother's love for her infant—they adopt measures to prevent her return to it. There is a belief among some of them that whenever a woman dies in child-birth, she will return to see and watch over her child. Therefore, on their way back from the ghaut, after the burning of the body,—the mourners thickly strew mustard seeds all along the road leading from the funeral pile to the defunct's home. For some unconceivable reasons they think that the ghost will feel obliged to pick up, on its way back, every one of these seeds. And, as the labor is slow and tedious, the poor mother can never reach her home before the cock crows, when she is obliged—in accordance with the ghostly laws—to vanish, till the following night, dropping back all her harvest. Among the Tchuvashes, a tribe inhabiting Russian domains, (Castren's "Finaische Mythologie," p. 122) a son, whenever offering sacrifice to the spirit of his father, uses the following exorcism: "We honour thee with a feast; look, here is bread for thee, and various kinds of food; thou hast all thou canst desire: but do not trouble us, do not come back near us." Among the Lapps and Finns, those departed spirits, which make their presence visible and tangible, are supposed to be very mischievous and "the most mischievous are the spirits of the priests." Everything is done to keep them away from the living. The agreement we find between this blind popular instinct and the wise conclusions of some of the greatest philosophers, and even modern specialists, is very remarkable. "Respect the spirits and—

keep them at a distance"—said Confucius, six centuries B. C. Nine centuries later, Porphyry, the famous anti-theurgist, writing upon the nature of various spirits, expressed his opinion upon the spirits of the departed by saying that *he knew of no evil* which these pestilent demons would not be ready to do. And, in our own century, a kabalist, the greatest magnetizer living, Baron Dupotet, in his "Magie Devoileè," warns the spiritists not to trouble the rest of the dead. For "the evoked shadow can *fasten itself* upon, follow, and for ever afterwards influence you; and we can appease it but through a pact which will bind us to it—till death!"

But all this is a matter of individual opinion; what we are concerned with now is merely to learn how the basic fact of belief in soul-survival could have so engrafted itself upon every succeeding age,—despite the extravagances woven into it—if it be but a shadowy and unreal intellectual conception originating with "primitive man." Of all modern men of science, although he does his best in the body of the work to present the belief alluded to as a mere "superstition"—the only satisfactory answer is given by Prof. Max Müller, in his "Introduction to the Science of Religion." And by his solution we have to abide for want of a better one. He can only do it, however, by overstepping the boundaries of comparative philology, and boldly invading the domain of pure metaphysics; by following, in short, a path forbidden by exact science. At one blow he cuts the Gordian knot which Herbert Spencer and his school have tied under the chariot of the "Unknowable." He shows us that: "there is a philosophical discipline which examines into the conditions of sensuous or intuitional knowledge," and "another philosophical discipline which examines into the conditions of rational or conceptual knowledge;" and then defines for us a third faculty. . . . "The faculty of apprehending the Infinite, not only in religion but in all things; a power independent of sense and reason, a power in a certain sense contradicted by sense and reason, but yet a very real power, which has held its own from the beginning of the world, neither sense nor reason being able to overcome it, while it alone is able to overcome both reason and sense."

The faculty of *Intuition*—that which lies entirely beyond the scope of our modern biologists—could hardly be better defined. And yet, when closing his lecture upon the superstitious rites of the Chinese, and their temples devoted to the worship of the departed ancestors, our great philologist remarks: "All this takes place by slow degrees; it begins with placing a flower on the tomb; it ends —with worshipping the Spirits. . . . "

A POSTHUMOUS PUBLICATION*

WE are glad to lay before our readers the first of a series of unpublished writings of the late Eliphas Levi (Abbé Louis Constant) one of the great masters of occult sciences of the present century in the West. An ex-Catholic priest, he was unfrocked by the ecclesiastical authorities at Rome, who tolerate no belief in God, Devil, or Science outside the narrow circle of their circumscribed dogma, and who anathematize every creed-crushed soul that succeeds in breaking its mental bondage. "Just in the ratio that knowledge increases, faith diminishes; consequently, those that know the most, always believe the least—" said Carlyle. Eliphas Levi knew much; far more than the privileged few even among the greatest mystics of modern Europe; hence, he was traduced by the ignorant many. He had written these ominous words . . . "The discovery of the great secrets of true religion and of the primitive science of the Magi, revealing to the world the unity of the universal dogma, annihilates fanaticism by scientifically explaining and giving the reason for every miracle," and these words sealed his doom. Religious bigotry persecuted him for disbelieving in "divine" miracle; bigoted materialism for using the word "miracle" and "prodigy;" dogmatic science, for attempting to explain that which she could not yet explain herself, and in which, therefore, she disbelieved. The author of "The Dogma and Ritual of High Magic," of the "Science of Spirits," and of "The Key to the Great Mysteries," died, as his famous predecessors in the occult arts, Cornelius Agrippa, Paracelsus and many others did—a pauper. Of all the parts of the world, Europe is the one which stones her true prophets the most cruelly, while being led by the nose by the false ones the most successfully. Europe will prostrate herself before any idol, provided it flatters her preconceived hobbies and loudly appeals to, and proclaims her *superior* intelligence. Christian Europe will believe in divine and *demoniacal* miracles and in the infallibility of a book condemned out of its own mouth, and consisting of old exploded legends. Spiritualistic Europe will fall into ecstasies before the Eidolon of a medium—when it is not a sheet and a clumsy mask—and remain firmly convinced of the reality of the apparitions of ghosts and the spirits of the dead. Scientific Europe will laugh Christians and Spiritualists to scorn, destroy all and build nothing, limiting herself to preparing arsenals of materials which she knows not in most cases what to do with, and whose inner nature is still a mystery for her. And then all the three agreeing in everything else to disagree, will combine their efforts to put down a science hoary with age and ancient wisdom, the only science which is capable of making religion—*scientific*, Science—*religious*, and of ridding

* This article was first printed by H. P. Blavatsky in *The Theosophist* for July, 1881.

human Intelligence of the thick cobwebs of Conceit and Superstition.

The article that follows is furnished to us by an esteemed Fellow of the Theosophical Society, and a pupil of Eliphas Levi. Having lost a dear friend who committed suicide, the great master of the occult science was desired by our correspondent and his pupil to give his views upon the state of the soul of the *felo-de-se*. He did so; and it is with the kind permission of his pupil, that we now translate and publish his manuscript. Though personally we are far from agreeing with all his opinions—for having been a priest, Eliphas Levi could never rid himself to his last day of a certain theological bias—we are yet prepared to always lend a respectful ear to the teachings of so learned a Kabalist. Like Agrippa and, to a certain extent, Paracelsus himself, Abbé Constant may be termed a Biblical or Christian Kabalist, though Christ was in his sight more of an ideal than of a living Man-God or an historical personage. Moses and Christ, if real entities, were human *initiates* into the arcane mysteries in his opinion Jesus was the type of regenerated humanity, the deific principle being shown under a human form but to prove humanity alone divine. The mysticism of the official church which seeks to absorb the human in the divine nature of Christ, is strongly criticized by her ex-representative. More than anything else Eliphas Levi is then a *Jewish* Kabalist. But were we even so much disposed to alter or amend the teachings of so great a master in Occultism, it would be more than improper to do so now, since he is no longer alive to defend and expound his positions. We leave the unenviable task of kicking dead and dying lions to the jackasses—voluntary undertakers of all attacked reputations. Thence, though we do not personally agree with all his views, we do concur in the verdict of the world of letters that Eliphas Levi was one of the cleverest, most learned, and interesting of writers upon all such abstruse subjects.

A SUICIDE'S AFTER-STATE.

By Eliphas Levi.

(*From an unpublished letter.*)

Voluntary death is the most irredeemable of sinful actions, but it is also the least inexcusable of crimes owing to the painful effort required to accomplish it. Suicide is the result of weakness demanding at the same time a great mental force. It may be inspired by devotion, as it can be due to selfishness, and proceeds as often through ignorance. Did men but know what a solidarity binds them together, that they live in other men as *other men live in them*, they would rejoice instead of lamenting in finding a double share of suffering allotted them in life; for, aware of

the immutable law of universal equilibrium and harmony, they would be cognizant then of the double share of felicity due to them; hence they would be less ready to renounce their price of labour under the plea of the work being too rough. I pity sincerely your unfortunate friend, though it is for him and his like that the consoling words may be addressed:—"Father, forgive them, for they know not what they do."

I am asked what could be done to help his suffering soul? I would certainly never advise you to turn for consolation to the Church. Though she does not forbid hope, the Church regards the suicide as one debarred forever from the communion of saints; her rigorous laws forcing her always to condemn him. You may help the poor deserter of life, with "prayer"—but that prayer must *be one of action,* not words. See whether he has not left something undone, or might not have done some more good on earth than he has, and then try to accomplish the deed for him, and in his name.* Give alms for him; but intelligent and delicate alms; for the latter bear fruit only when helping the cripple and the old, those who are incapable of working; and the money devoted to charity ought to serve to encourage labour and not to favour and promote laziness. If that hapless soul moves you so much to compassion, and you feel such a sympathy for it, then does that feeling come from on high, and you will become the providence and light of that soul. It will live, so to say, on your intellectual and moral life, receiving in the great darkness into which it has rushed by its action no other light but the reflection of your good thoughts for it. But know, that by establishing between yourself and a suffering spirit such a special bond of union you expose yourself to the risk of feeling the reflection of analogous suffering. You may experience great sadness; doubts will assail you; and make you feel discouraged. That poor being adopted by you, may, perhaps, cause you the same agony as the child on the eve of being born makes his mother suffer. The last comparison is so exact that our forefathers have given to that adoption of suffering souls the name of EMBRYONATE in our holy Science (Occultism). I have touched this subject in my work *The Science of the Spirits;* but, as the question concerns you now personally, I will try to make the idea plainer.

A suicide may be compared to a madman, who, to avoid work, would cut off his hands and feet and thus would force

* The Kabalistic theory is, that a man having so many years, days, and hours to live upon earth and not one minute less than the period allotted to him by fate, whenever the *Ego* gets consciously and deliberately rid of its body before the hour marked, then must it still live even as a disembodied suffering soul. The *Ego,* or the sentient individual soul is unable to free itself from the attraction of the earth and has to vegetate and suffer all the torments of the mythical hell in it. It becomes an Elementary Spirit; and when the hour of deliverance strikes, the soul having learned nothing, and in its mental torture lost the remembrance of the little it knew on earth, it is violently ejected out of the earth's atmosphere and carried adrift, a prey to the blind current which forces it into some new reincarnation which the soul itself is unable to select as it otherwise might with the help of its good actions. . . .

others to carry and work for him. He has deprived himself of his physical limbs before his spiritual organs were formed. Life has become impossible to him in such a state; but that which for him is still more impossible is to *annihilate* himself before his time. If, then, he is fortunate enough to find a person devoted enough to his memory to sacrifice himself and offer him a refuge, he will live through and by that person's life, not according to the way of vampires, but according to that of the embryos who live on their mother's substance without diminishing for it that substance, for nature supplies the waste and gives much to those who spend much. In his pre-natal life the child is conscious of his existence and manifests already his will, by movements independent of, and undirected by, his mother's will, and causing her even pain. The baby is ignorant of his mother's thoughts, and the latter knows not what her child may be dreaming of. She is conscious of two existences, but not of two distinct souls in her, as their two souls are one in the feeling of her love; and that the birth of her babe does not sever the souls as it does the two bodies. It only gives them—if I may use the expression—a new polarization (as the two ends of a magnet). The same in death which is our second birth. Death does not separate but only polarizes the two souls which were sincerely attached to each other on this earth. The souls disenthralled from their earthly fetters elevate our own to themselves; and in our turn our souls can attract them down* through a power similar to that of the magnet.

But the sinful souls suffer two kinds of torture. One is the result of their imperfect disenthralment from the terrestrial bonds which keeps them down chained to our planet; the other is owing to a lack of "celestial magnet."† The latter becomes the lot of those souls which having despaired have violently broken the chain of life, hence of their equilibrium, and have to remain in consequence in a state of absolute helplessness until a generous embodied soul volunteers to share with them its magnetism and life, and so helps them in time to re-enter into the current of universal life by furnishing the needed polarization.

You know what that word means. It is borrowed from astronomy and physical science. Stars have opposite and analogous poles which determine the position of their axis; and natural as well as artificial magnets have the same. The law of polarization is universal and rules the world of spirits as that of physical bodies.

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* It would be an error to infer from the above that Eliphas Levi believed in the so-called *Spiritualism*. He derided both the Spiritualistic and the Spiritist theory of the return of the disembodied souls or spirits in an objective or materialized form on earth. Teaching the Kabalistic doctrine of the *subjective* inter-communication between the embodied and the disembodied spirits, and the mutual influence exercised by those souls, that influence is limited by him to purely psychological and moral effects, and lasts but so long as the pure soul slumbers in its transitory state in the ether, or the sinful one (the Elementary Spirit) is kept in bondage in the earthly regions.

† *Celestial magnet* means here that spiritual buoyancy, (the absence of sinful deeds and thoughts supposed to be possessed of a material heaviness) which alone is enabled to carry the disembodied Soul to higher or rather to purer regions.

FROM THE BOOK OF IMAGES

NARACHARYA, resting in the real, retained naught of the vestures three, for they are the liens for the ladder of descent into the worlds of mahamaya.

On earth, which is the varsha of works, the disciples of the earlier race wandered in darkness, seeking that which was left them and lost. The cycles came and went. The false teachers working with the remains builded sects and divisions. Hard and fast were the doctrines they taught. Religions multiplied and the stones of the temples were for a sign of their greatness. Stony the faiths of men, and stony their hearts.

Half the priests looked backwards, worshipping as gods the Rishis of old. Other part sought to pierce the dark veil of the future, studying signs and portents that might prophesy the return of an avatar. Kalapani, the black water of ignorance, stretched its immemorial depths around the present, dividing the present from the past, separating the present from the future. Children, old men, and women alone entered the sanctuaries and gave ear to the priests. Ignorance, fear, and love which has suffered and lost alone remained to seek the sacramental presence and cry out to the invisible.

Souls entering the bodies of men entered the darkness of ignorance, for kaliyuga is the fruition of the desires which are hidden in the heart through many lives, and where desire is fulfilled, memory is dead. Souls departing from the bodies of men departed in the darkness of ignorance. Their works not being consumed in the fire of sacrifice, gave no light, and these perceivers of the three worlds, seeing only by the light of desire, saw not the higher worlds, the desireless worlds of the Mahatmas. Thus the great wheel of parentless souls revolved and those who came in unwisdom into the varsha of works departed this world of works no wiser than before. The Souls which know not their source and which question not why they are in the land of works are the Anupadaka, the Parentless.

But the disciples of old days questioned without ceasing. They who of old had walked with the Master, seeing by his light, hearing by his hearing, striving under his guidance, surrounded by his wisdom, loving the Master, were now unresting, searching for what they knew not, but only knew must be.

Entering now into this caste and now into that, through many births they wandered. But the laws of caste fretted them like ill-fitting sandals for their natures were outcaste to usages without reason. They entered the temples as worshippers and as neophytes, but the rites of religion illumined them not at all, and they went forth, some driven and some by choice, execrated and heretic.

The occupations and appetites of men enticed them. They fought as soldiers, but the fierce joy of the kshatriyas was alien to them. As merchants in small booths and in shops filled with fine stuffs they sought profits wherewith to gain the joy of vaishyas. But the joy of the vaishya was not for them.

The songs of women lulled them, nevertheless unrest possessed them even in the new presence of the well-beloved. The hearing of mantras intoned in deep measures of sound brought echoes of former memories near to the horizon of their hopes. But as is well known, echoes are heard only in their departing, and only the aching recession stirred their hearts.

Nevertheless, since they ceased not from the trial of questioning in all places, and rested in none, refusing the ritual of the dead, whether in religion, in philosophy, in song, in speech, or in the slave markets of the desires of men, the engendered energy of former devotion led them unwittingly on, seeking that knowledge which was theirs in former births.

Came the cycle when the disciples, sheared of all hope, desiring no desire, not even for the knowledge of they knew not what, became content to do that which was at hand to be done, content that their doing fed another, healed another, blessed another. Then these disciples perceived that they were true sudras of the lowest order, serving others unthanked and unperceived, and not served by any. Then of a truth they perceived this perception that the highest see through the eyes of the lowest, for they perceived that the great Rishis of old days came but to serve. In the hearts of these disciples rose spontaneously the desire that they might serve like the Rishis of old days, where before they had desired that they might serve the Rishis.

This, Shravakas, is the desire that pierces to the far heart of those who rest in the real, for this desire, arising in the heart of man, rives the fetters of great Maya, so that the soul of the humblest chela is one with the Paraguru. It is the silver thread that breaks not, and that binds the three worlds to the world of the unmanifested.

Naracharya, resting in the real, awakened to the unreal, for this desire in the heart of man to serve all men, is the power of the vow which alone can arouse the Ahancara of those who are the Mahatmas of old days. All those who ask with this desire in the heart have found again that which was lost.

Naracharya in the midst of Ananda perceived the vestures three. Clothed in Manas, Buddhi and Ahancara once more, the Master once more entered the chosen body of the race, threading the flesh upon the vestments of light, as the fibers are threaded in the meat of the mango.

He sought out Maranu, his sword of old days, fiery and hotly impetuous in works. Maranu, swathed in the mysteries of bhuts, knew him not. Then the Master called bhuts, pisachas and pitris,

who obeyed his will, and spoke sooth at the Guru's bidding, so that Maranu half waked, became again the sword, cleaving a path in the minds of men. This Maranu had the heart of a warrior and the head of a child, so that he loved fighting and marvels. By his blows and words many came to learn again of those powers that men had misused and forgotten.

But Junara, the sower, the well-beloved, the Master sought not at all. The Master smiled and waited. Junara knew Maranu and besought him humbly for wisdom. Maranu in answer replied:

"Over-young are you for great deeds and deep wisdom. Nevertheless some perception is in you, for you have sought me in humbleness for knowledge. Know, then, that I have had communication with spirits, and am filled with their knowledge. Me have they chosen to spread and direct their works amongst men. Already Masters and Rishis have visited me in secret, pointing what is to be and be done. Great is my work for the future. I am filled with the vision."

Junara questioned him further. "What is that which stirs within the seed making ready the germinal hour? It cannot be seen, but is present, awake before the awakening. I feel what cannot be told; what, I do not understand, yet know it is there and is speaking. Comes this feeling from far and how can its will be determined and service be rendered?"

"Perchance this is the echo in you of the great things that stir in me. I will consider your case. Perhaps the spirits will give me counsel in your behalf. Or even if the Master is favorable it may be given to me to mention your name in his hearing. But these be sacred things. Are you prepared to give up all and follow me in this great work?"

"All that men hold dear seems to me not dearly to be loved. The object passes but the hunger remains. That which moves in me is athirst for the enduring. Without the Eternal all things are empty and unfilled. I seek the eternal. Can It be found through men or through spirits? I do not know if I am worthy to be servant to those who serve, yet would I serve. This feeling that stirs bids me serve, that I know."

"This is for a trial, Junara. The great Beings try the natures of the neophytes through circumstances without and within. The chela sees only the circumstances, perceiving not at all that it is a trial and sifting. Each is tried according to his nature, so that what occurs seems only natural to him. There is the great Unknown in every known thing. Ponder upon the Unknown that is hidden in the midst of the known. All that is known comes from pondering upon the Unknown. With this be content until I shall give you further enlightenment."

Maranu went his way, unknowing the wisdom he had spoken, and unknowing that contact with the Master had aroused in him the desire to be the doer, for the color of desire changes with

every contact. Nor did Maranu know that every contact is a trial of the nature of the neophyte, both the good and the evil in the nature. Maranu had desired ardently to serve like the Rishis of old days, but when the hour of service came, Maranu desired to appear as a teacher before Junara, who came seeking wisdom.

Whence came the wisdom spoken by Maranu? From Nara, Charya of mankind. Whence came the conceit of Maranu? From pride and self-sufficiency, which spring from desire seeking wisdom as a possession of great value. Thus the heart of Maranu was a fiery sword, strong in battle, but the head of Maranu was a vaishya head, seeking profit. Of this Maranu, therefore, the wise Naracharya used the heart and not the head. But Maranu used the head and not the heart, gaining no further than the eye doctrine of the Law.

Junara, pondering upon the Unknown in the midst of the known, served Maranu, following faithfully, doing all things as directed, asking nothing but corrections, striving always in his head to understand the feeling that stirred in his heart. Thus the head became porous to the heart, receiving no guile.

Naracharya, patient in wisdom, awaited the germinal hour of Junara, the well-beloved, giving trial through Maranu the hotly impetuous in works. Maranu, speaking to his servant, said, "Junara, you have been faithful to my discipline, diligent upon my sayings. Come now into the presence of one whom I have discovered and greatly encouraged in marvelous things. He is humble like you, and under my corrections has grown to be of much service to me and my Masters. Being together, it may be that the veil of the mysteries will fall upon you as upon him and I shall have two instruments ready to my hand."

Thus Maranu led Junara into the presence of Naracharya, Knower of the Eternal. Then the feeling in the heart of Junara rose to the head rendered porous by pondering upon the Unknown in the midst of the known, free from guile through diligent service to the unworthy. Thus the eye saw and the ear heard that which is invisible and unuttered.

The eye of Junara saw through the body and circumstance and perceived the vesture of light in which the Teacher was clothed. The third eye of Junara perceived veritably this Knower of the Eternal. The knowledge that was his in former births became again his vesture, and in this light he recognized the Guru of old days, saw again the plan of the great work, and went on with the task unperceived by Maranu. Maranu, immersed in the images of the mind, by their deceptive light saw only the body and circumstance of the Teacher, perceived only a worker of marvels, through whom the spirits spoke at the wish of Maranu. In Junara he saw only a servant and humble.

Thus they went forth into the world of men, Nara, Charya of mankind; Jurana the sower, the well-beloved of the Guru, the

chela of power and of knowledge; Maranu, fiery of heart with the head filled with imaginings, thinking himself the doer and the witness. Mankind were sifted in the three hidden sieves of the wise. According to their works in past lives, men followed Maranu, the great and the fiery, speaking boldly and claiming great wisdom. Among thousands of mortals a single one perhaps clove to the seed sown by Jurana, seeking by service the germinal hour. Among those so striving perhaps a single one pierced through body and circumstance, the heart grown pure through pondering upon the Unknown in the midst of the known, the head rendered porous through diligent service to the unworthy, and perceived the vesture of light in which Nara the Teacher was clothed, thus knowing the Knower of the Eternal and regaining the knowledge which was theirs in former births, seeing that which is not visible, hearing that which is not spoken.

The voice of Naracharya, the voice of Jurana, and the voice of Maranu, these three voices are always in the world. The voice of Maranu is heard by those who seek they know not what, in the midst of body and circumstance. The voice of Jurana is heard by those who seek by doing service and asking questions in the midst of body and circumstance. The voice of Naracharya is heard by those who seek by doing service, by strong search, by questions and by humility in the midst of body and circumstance. Among mortals few hear other than the cry of body and circumstance; fewer still hear the voice of Maranu; few as the fingers of the hand those who hear the voice of Jurana; only those who cleave like the fingers of the hand hear the voice of Nara, Charya of mankind. Great Sifter, doctrine of the heart, is the sifter of mankind.

WORDS OF WISDOM*

Despise all those things which when liberated from the body you will not want and exercising yourself in those things of which when liberated from the body you will be in want, invoke the Gods to become your helpers.

Neither is it possible to conceal fire in a garment, nor a base deviation from rectitude in time.

Wind indeed increases fire, but custom love.

Those alone are dear to divinity, who are hostile to injustice.

Those things which the body necessarily requires are easily to be procured by all men, without labour and molestation: but those things in the attainment of which labour and molestation are requisite, are objects of desire not to the body, but to depraved opinion.

*These Extracts were printed by H. P. Blavatsky in *Lucifer* for March, 1891. The title used is our own.—Ed. Theosophy.

ECHOES FROM THE ORIENT

(*Concluded*)

XIX.

IN the Egyptian *Book of the Dead,* chapter X describes the place where, after death, disembodied souls remain in different degrees of perfection. Some are shown as taking wheat three cubits high, while others are only permitted to glean it—"he gleaned the fields of Aanroo." Thus some enjoy the perfection of spiritual bliss, while others attain only to minor degrees in that place or state where divine justice is meted out to the soul.

Devachan is the land of reward; the domain of spiritual effects. The word spiritual here refers to disembodiment; it must only be used as relative to our material existence. The Christian demonstrates this fact by the material *entourage* of his heaven. In the *Secret Doctrine,* H. P. Blavatsky says: "Death itself is unable to deliver man from it [Karma], since death is simply the door through which he passes to another life on earth, after a little rest on its threshold—Devachan." Devachan, then, is the threshold of life. In the Hindû system it is etymologically the place of the gods, Indra's heaven. Indra is the regent of heaven, who gives to those who can reach his realm long-enduring gifts of happiness and dominion. The *Bhagavad-Gîtâ* says: "After enjoying felicity for innumerable years in the regions of Indra, he is born again upon this earth."

For the purpose of this article, we assume that the entire man, minus the body, goes into Devachan. This, however, is not so. The *post-mortem* division of our sevenfold constitution given by Theosophy is exact. It exhibits the basis of life, death and reïncarnation. It shows the composite being, man, in analogy with that other composite being, nature. Both are a unity in diversity. Man, suspended in nature, like her, divides and reünites. This sevenfold division will be treated in a future article.

Devachan, being a state of prolonged subjective happiness after the death of the body, is plainly the heaven of the Christian, but with a difference. It is a heaven made scientifically possible. Heaven itself must accord with the divine laws projected into nature. As sleep is a release from the body, during which we have dreams, so death is a complete separation and release, after which in Devachan we dream until, on being again incarnated in a new body on earth, we come once more into what we call waking existence. Even the human soul would weary of the ceaseless round of rebirths, if some place or state were not provided in which rest could be obtained; in which germinating aspirations, restricted by earth-life, could have their full development. No energy can be annihilated, least of all a psychic energy; these must somewhere find an outlet. It is found in Devachan; this realiza-

tion is the rest of the soul. Its deepest desires, its highest needs are there enjoyed. There every hope blooms out in full and glorious flower. To prolong this blissful state, Hindû books give many incantations and provide innumerable ceremonies and sacrifices, all of them having for end and aim a long stay in Devachan. The Christian does precisely the same. He longs for heaven, prays that he may go there, and offers up to his God such propitiatory rites and acts as seem best to him, the only difference being that he does not do it half so scientifically as the Hindû. The Hindû is also more vivid in his conception of this heaven than the Christian is. He postulates many places or conditions adapted to the energic and qualitative differences between souls. Kama-loka and other states are where concrete desires, restricted by life in the body, have full expression, while in Tribûvana the abstract and benevolent thinkers absorb the joys of lofty thought. The orthodox heaven has no such proviso. It also ignores the fact that a settled monotony of celestial existence would exhaust the soul—would be stagnation, not growth. Devachanic life is development of aspiration, passing through the various stages of gestation, birth, cumulative growth, downward momentum and departure to another condition, all rooted in joy. There is nothing in the mere fact of death to mould a soul anew. It is a group of psychic energies, and heaven must have something in common with these, or why should it gravitate there? Souls differ as men do. In Devachan each one receives that degree of bliss which it can assimilate; its own development determines its reward. The Christian places all the snuffy old saints as high as other holy souls, sinking genius to the level of the mediocre mass, while the Hindû gives infinite variety of occupation and existence suited to grave and gay, the soul of genius or of poetry. No one sits in undesired seats, nor sings psalms he never liked, nor lives in a city which might pall upon him if he were forever compelled to walk its pearly streets. The laws of cause and effect forbid that Devachan should be monotonous. Results are proportionate to antecedent energies. The soul oscillates between Devachan and earth-life, finding in each conditions suited to its continuous development, until, through effort, it reaches a perfection in which it ceases to be the subject of the laws of action and reäction, becoming instead their conscious co-worker.

Devachan is a dream, but only in the sense in which objective life can be called such. Both last until Karma is satisfied in one direction, and begins to work in the other. The Devachanee has no idea of space or time except such as he makes for himself. He creates his own world. He is with all he ever loved, not in bodily companionship, but in one to him real, close and blissful. When a man dies, the brain dies last. Life is still busy there after death has been announced. The soul marshals up all past events, grasps the sum total, the average tendency stands out, the ruling hope is seen. Their final aroma forms the keynote of Devachanic exist-

ence. The lukewarm man goes neither to heaven nor hell. Nature spews him out of her mouth. Positive conditions, objective or subjective, are only reached through positive impulsion. Devachanic distribution is governed by the ruling motive of the soul. The hater may, by reäction, become the lover, but the indifferent have no propulsion, no growth.

XX.

It is quite evident to the unprejudiced inquirer that Christian priests for some reason or other studiously ignore the composite nature of man, although their great authority, St. Paul, clearly refers to it. He spoke of body, soul, and spirit, they only preach of body and soul; he declared we had a spiritual body, they remain misty as to the soul's body and cling to an absurd resurrection of the material casket. It became the duty of Theosophists to draw the attention of the modern mind once more to the Oriental division of man's constitution, for through that alone can an understanding of his state before and after death be attained. The division laid down by St. Paul is threefold, the Hindû one is of a sevenfold character. St. Paul's is meant for those who require broad outlines, but do not care to inquire into details. Spirit, soul, and body, however, include the whole seven divisions, the latter being a more complete analysis; and it is suspected by many deep thinkers that Paul knew the complete system but kept it back for good reasons of his own.

An analysis of body discloses more than mere molecular structure, for it shows a force or life or power that keeps it together and active throughout its natural period. Mr. Sinnett, in his *Esoteric Buddhism*, attempting to bring to his countrymen some knowledge of the Eastern system, called this *Prâna* or *Jîva;* others, however, call it *Prâna* alone, which seems more appropriate, because the human aspect of the life force is dependent upon *Prâna,* or *breath.*

The *spirit* of St. Paul may be taken for our purposes to be the Sanscrit *Atmâ.* Spirit is universal, indivisible, and common to all. In other words, there are not many spirits, one for each man, but solely one spirit which shines upon all men alike, finding as many souls—roughly speaking—as there are beings in the world. In man the spirit has a more complete instrument or assemblage of tools with which to work. This spiritual identity is the basis of the philosophy; upon it the whole structure rests; to individualize spirit, assigning to each human being his own spirit, particular to him and separate from the spirit of any other man, is to throw to the ground the whole Theosophic philosophy, will nullify its ethics and defeat its object.

Starting, then, with *Atmâ*—spirit—as including the whole, being its basis and support, we find the Hindû offering the theory of sheaths or covers of the soul or inner man. These sheaths are necessary the moment evolution begins and visible objects appear,

so that the aim of the soul may be attained in conjunction with nature. In this way, through a process which would be out of place here, a classification is arrived at by means of which the phenomena of life and consciousness may be explained.

The six vehicles (adopting Mr. Sinnett's nomenclature) used by the spirit and by means of which the Ego gains experience are:

Body, as a gross vehicle.
Vitality, or *Prâna.*
Astral Body, or *Linga Sarîra.*
Animal Soul, or *Kama Rûpa.*
Human Soul, or *Manas.*
Spiritual Soul, or *Buddhi.*

The *Linga Sarîra* is needed as a more subtle body than the corporeal frame, because the latter is in fact only stupid, inert matter. *Kama Rûpa* is the body, or collection, of desires and passions; *Manas* may be properly called the mind, and *Buddhi* is the highest intellection beyond brain or mind. It is that which discriminates.

At the death of the body, *Prâna* flies back to the reservoir of force; the astral body dissipates after a longer period and often returns with *Kama Rûpa* when aided by certain other forces to séance rooms, where it masquerades as the deceased, a continual lie and ever-present snare. The human and the spiritual soul go into the state spoken of before as *Devachan* or heaven, where the stay is prolonged or short according to the energies appropriate to that state generated during earth-life. When these begin to exhaust themselves the Ego is gradually drawn back to earth-life, where through human generation it takes up a new body, with another astral body, vitality, and animal soul.

This is the "wheel of rebirth," from which no man can escape unless he conforms to true ethics and acquires true knowledge and consciousness while living in a body. It was to stop this ceaselessly revolving wheel that Buddha declared his perfect law, and it is the aim of the true Theosophist to turn his great and brilliant "Wheel of the Law" for the healing of the nations.

XXI.

High in the esteem of the Hindû stands the serpent, both as a symbol and a creature. Moving in a wavy line, he figures the vast revolution of the Sun through eternal space carrying the rapidly whirling Earth in her lesser orbit; periodically casting his skin, he presents a visible illustration of renewal of life or reïncarnation; coiling to strike, he shows the working of the law of Karma-Nemesis which, with a basis in our actions, deals an unerring blow. As a symbol with tail in mouth, forming a circle, he represents eternity, the circle of necessity, all-devouring Time. For the older Initiates he spoke to them also of the astral light which is at once devilish and divine.

Probably in the whole field of Theosophic study there is nothing so interesting as the astral light. Among the Hindûs it is known as Akâsa, which can also be translated as æther. Through a knowledge of its properties they say that all the wonderful phenomena of the Oriental Yogis are accomplished. It is also claimed that clairvoyance, clairaudience, mediumship, and seership as known to the Western world are possible only through its means. It is the register of our deeds and thoughts, the great picture gallery of the earth, where the seer can always gaze upon any event that has ever happened, as well as those to come. Swimming in it as in a sea are beings of various orders and also the astral remains of deceased men and women. The Rosicrucians and other European mystics called these beings Sylphs, Salamanders, Gnomes, Undines, Elementals; the Hindû calls them Gandharbhas or celestial musicians, Yakshas, Rakshâsas and many more. The "spooks" of the dead—mistaken by Spiritualists for the individuals who are no more—float in this Akâsic substance, and for centuries have been known to the mystical Hindû as Bhûta, another name for devil, or Pisâcha, a most horrible devil; neither of them any more than the cast-off soul-body nearest earth, devoid of conscience and only powerful for evil.

But the term "astral light," while not new, is purely of Occidental origin. Porphyry spoke of it when referring to the celestial or soul-body, which he says is immortal, luminous, and "star-like;" Paracelsus called it the "sidereal light;" later it grew to be known as astral. It was said to be the same as the *anima mundi* or soul of the world. Modern scientific investigators approach it when they speak of "luminiferous ether" and "radiant matter." The great astronomer, Camille Flammarion, who was a member of the Theosophical Society during his life, speaks of the astral light in his novel *Uranie* and says: "The light emanating from all these suns that people immensity, the light reflected through space by all these worlds lighted by these suns, *photographs* throughout the boundless heaven the centuries, the days, the moments as they pass. . . . From this it results that the histories of all the worlds are travelling through space without dispersing altogether, and that all the events of the past are present and live evermore in the bosom of the infinite."

Like all unfamiliar or occult things the astral light is difficult to define, and especially so from the very fact that it is called "light." It is not the light as we know it, and neither is it darkness. Perhaps it was said to be a light because when clairvoyants saw by means of it, the distant objects seemed to be illuminated. But as equally well distant sounds can be heard in it, heavy bodies levitated by it, odors carried thousands of miles through it, thoughts read in it, and all the various phenomena by mediums brought about under its action, there has been a use of the term "light" which while unavoidable is none the less erroneous.

A definition to be accurate must include all the functions and powers of this light, but as those are not fully known even to the mystic, and wholly *terra incognita* for the scientist, we must be content with a partial analysis. It is a substance easily imagined as imponderable ether which, emanating from the stars, envelopes the earth and permeates every atom of the globe and each molecule upon it. Obeying the laws of attraction and repulsion, it vibrates to and fro, making itself now positive and now negative. This gives it a circular motion which is symbolized by the serpent. It is the great final agent, or prime mover, cosmically speaking, which not only makes the plant grow but also keeps up the diastole and systole of the human heart.

Very like the action of the sensitive photographic plate is this light. It takes, as Flammarion says, the pictures of every moment and holds them in its grasp. For this reason the Egyptians knew it as the Recorder; it is the Recording Angel of the Christian, and in one aspect it is Yâma, the judge of the dead in the Hindû pantheon, for it is by the pictures we impress therein that we are judged by Karma.

As an enormous screen or reflector the astral light hangs over the earth and becomes a powerful universal hypnotizer of human beings. The pictures of all acts good and bad done by our ancestors as by ourselves, being ever present to our inner selves, we constantly are impressed by them by way of suggestion and go then and do likewise. Upon this the great French priest-mystic, Eliphas Lévi, says: "We are often astonished when in society at being assailed by evil thoughts and suggestions that we would not have imagined possible, and we are not aware that we owe them solely to the presence of some morbid neighbor; this fact is of great importance, since it relates to the manifestation of conscience —one of the most terrible and incontestable secrets of the magic art. . . . So diseased souls have a bad breath, and vitiate the moral atmosphere; that is to say, they mingle impure reflections with the astral light which penetrates them, and thus establish deleterious currents."*

There is also a useful function of this light. As it preserves the pictures of all past events and things, and as there is nothing new under the sun, the appliances, the ideas, the philosophy, the arts and sciences of long buried civilizations are continually being projected in pictures out of the astral into the brains of living men. This gives a meaning not only to the oft-recurring "coïncidence" of two or more inventors or scientists hitting upon the same ideas or inventions at about the same time and independently of each other, but also to other events and curious happenings.

Some self-styled scientists have spoken learnedly of telepathy, and other phenomena, but give no sufficient reason in nature for thought-transference or apparitions or clairvoyance or the hundred

**Dogma et Rituel de Haute Magie.*

and one varieties of occurrences of an occult character noticed from day to day among all conditions of men. It is well to admit that thought may be transferred without speech directly from one brain to another, but how can the transference be effected without a medium? That medium is the astral light. The moment the thought takes shape in the brain it is pictured in this light, and from there is taken out again by any other brain sensitive enough to receive it intact.

Knowing the strange properties of the astral plane and the actual fate of the sheaths of the soul spoken of in another article, the Theosophical Adepts of all times gave no credit to pretended returning of the dead. Eliphas Lévi learned this well and said: "The astral light combining with ethereal fluids forms the astral phantom of which Paracelsus speaks. This astral body being freed at death, attracts to itself and preserves for a long time, by the sympathy of likeness, the reflection of the past life; if a powerfully sympathetic will draws it into the proper current it manifests itself in the form of an apparition." But with a sensitive, abnormally constituted person present—a medium, in other words, and all of that class are nervously unbalanced—the strong will is not needed, for the astral light and the living medium's astral body recall these soulless phantoms, and out of the same reservoir take their speech, their tones, their idiosyncrasies of character, which the deluded devotees of this debasing practice are cheated into imagining as the returned self of dead friend or relative.

Yet all I have referred to here are only instances of a few of the various properties of the astral light. So far as concerns our world it may be said that astral light is everywhere, interpenetrating all things; to have a photographic power by which it grasps pictures of thoughts, deeds, events, tones, sounds, colors, and all things; reflective in the sense that it reflects itself into the minds of men; repellant from its positive side and attractive from the negative; capable of assuming extreme density when drawn in around the body by powerful will or by abnormal bodily states, so that no physical force can penetrate it. This phase of its action explains some facts officially recorded during the witchcraft excitement in Salem. It was there found that although stones and other flying objects came toward the possessed one they always fell as it were from the force of gravity *just at the person's feet.* The Hindû Yogi gives evidence of a use of this condensation of the astral light when he allows arrows and other projectiles to be thrown at him, all of them falling at his feet no matter how great their momentum, and the records of genuine Spiritualistic phenomena in the United States furnish similar experiences.

The astral light is a powerful factor, unrecognized by science, in the phenomenon of hypnotism. Its action will explain many of the problems raised by Binet, Charcot and others, and especially

that class in which two or more distinct personalities seem to be assumed by the subject, who can remember in each only those things and peculiarities of expression which belong to that particular stratum of their experience. These strange things are due to the currents in the astral light. In each current will be found a definite series of reflections, and they are taken up by the inner man, who reports them through speech and action on this plane as if they were his own. By the use of these currents too, but unconsciously, the clairvoyants and clairaudients seem to read in the hidden pages of life.

This light can therefore be impressed with evil or good pictures, and these are reflected into the subconscious mind of every human being. If you fill the astral light with bad pictures, just such as the present century is adept at creating, it will be our devil and destroyer, but if by the example of even a few good men and women a new and purer sort of events are limned upon this eternal canvas, it will become our Divine Uplifter.

PROVERBS FROM LUCIFER*

Many who have not learnt to argue rationally still live according to reason.

Many who commit the basest actions often exercise the best discourse.

Fools frequently become wise under the pressure of misfortunes.

It is necessary to emulate the works and actions and not the words of Virtue.

Those who are naturally well disposed know things beautiful and are themselves emulous of them.

Vigour and strength of body are the nobility of cattle, but rectitude of manner is the nobility of man.

Neither Art nor Wisdom can be acquired without preparatory learning.

It is better to reprove your own errors than those of others.

Those whose manners are well ordered will also be orderly in their lives.

It is good not only to refrain from doing an injury but even from the very wish.

It is proper to speak well of good works, for to do so of such as are base is the property of a fraudulent man and an imposter.

Many that have great learning have no intellect.

*These Proverbs were printed by H. P. Blavatsky in *Lucifer* for March, 1891. The title used is our own.—Ed. Theosophy.

AROUND THE TABLE

IT was a golden afternoon in early September, one of the last the Family was to spend in its well-beloved mountain camp. The trunks of the spreading madrone trees fairly glowed in the warm sunlight, and the yellowing leaves which carpeted the ground where Spinster sat, blended most charmingly with the brown of her hair and eyes. Doctor leaned back at his ease against the grey logs of the cabin, looking down with an appreciative twinkle in his eyes at the picture of white-haired Mentor playing dominoes with this laughing brown wood-nymph. Mother, knitting steadily at a sweater that some soldier some day would wear, swung gently to and fro in the great cushioned chair which hung so comfortably from a nearby oak.

"Ten, sixteen, twenty-two, twenty-eight," counted Spinster triumphantly, after a surprising "domino." "If this was money, Mentor, I'd give it all away."

Mentor pretended great difficulty in adding the amount to Spinster's mounting score, and there was much good-natured argument as to proper methods of addition. Twenty-eight and seventy-nine at last were miraculously put together, and Spinster had won the game. "One hundred and seven," she remarked absently, putting the dominoes away in the box. "If it were only dollars, it would help the spread of Theosophy."

"Don't be mercenary, Daughter," objected the Doctor.

"Now, Doctor, you know Spinster doesn't want money for herself," defended Mother.

"Wish I had a million—I'd give every cent of it," said Spinster firmly.

"The question is, my Dear," remarked Mentor gently, "what are you doing with what you've already got?"

"Very theosophically put," said Doctor with an appreciative nod.

"She's giving *herself,* and that's all she has," added Mother placidly.

"Very true," remarked Mentor, patting the shoulder of his dearest "child." "She is doing her utmost—then why *wish* for something more? It's the point of view I refer to, not the actual facts. I have heard so many people," he continued, "talking and wishing in similar strain—for something they haven't got, to do something it's not their duty to do. Meantime, more often than not, they are proving very faulty stewards of what they already possess—have you not noticed it, Doctor?" turning gravely to his old friend.

"Indeed I have," agreed Doctor warmly. The Doctor is notoriously a "poor collector," and too warm-hearted ever to secure

in full measure the fees that his skill and experience warrant. "In fact I've had patients come to me," he added somewhat ruefully, "dressed in the latest styles and gotten up regardless—and almost weep because they couldn't seem to pay the little bills they owed me. 'So grateful, and so sorry, but it costs so much to live' "!

Mother laughed over her knitting. "You couldn't be hard if you wanted to, Doctor."

"They come to me about Theosophy, too," said Mentor reminiscently. "Thousands of times people have said to me: 'this is a noble work; I wish I could help it; if I had wealth, you should have my greatest support.' Then they would shake hands warmly and eagerly and go away. I've often wanted to answer: 'Well, *what are you doing with what you've got?*'—but I never have," he added, "for people have to learn for themselves."

"Exactly," agreed the Doctor. "I know just what you mean. And it's using what we *have* in the right way that is the real road to knowledge, and that bespeaks the real gratitude. Why, five cents as a sacrifice from the man to whom every penny means much is a greater gift, or payment, than five hundred dollars from the man of wealth."

"Yes, and brings *him* more," added Mentor. " 'Rain comes from sacrifice,' says the *Bhagavad-Gita*—but it is so hard to make the application to ourselves: we all want to learn some other way, some easy way, some way that won't sacrifice *us*. We all applaud the story of the 'widow's mite,' but to take the parable home seems beyond our powers."

"Then energy spent in wishing is so much energy lost," said Spinster, briskly coming into the conversation to which she apparently had not been listening.

"That's the idea, exactly," agreed Mentor. "A desire is not a condition. Furthermore our wishes are almost always personal, almost always an evidence that we are thinking too much about our personal selves. Better to think of what channels we can put our energy to work in, to best advantage, of how we can best give what we now have—and then *give it*."

"Seems to me," remarked Mother, looking up from her knitting, "that continual wishing for 'something different' is not only a deterrent to the effective performance of present duty, but a non-reliance on the Law as well."

Mentor smiled approvingly. "Now, there is a good application of the doctrine of Karma," he said. "Under the Law we earn whatever conditions we are presently undergoing. To accept them as such, do our very best under those conditions and thus earn better ones, is the true line to follow and really a working *with* the Law. But to fret and worry because our burden is not to our liking, to wish for better things, imagining what we would do if we had them—meanwhile neglecting present duties, as is

usually the case—is a denial of the Law and a 'kicking against the pricks'. It merely works to continue the present conditions, and weakens the ability of the actor to overcome them.

"I have known young men and women, as well as older ones, who complained consistently and regularly of their employment and employers, for instance, and who wondered at and fretted over their slow advance in position and remuneration. They never seemed to understand for a moment that their own attitude and consequent influence was the very thing that was keeping them at a stand-still, or worse. Call it to their attention, and perhaps they will reluctantly admit it. But they find it difficult indeed to change a habit of mind, and usually revert to and maintain the old ruts of thinking and action they have worn for themselves."

"What's the cure, Mentor?" asked Doctor.

"An entire change in the basis of thinking," was the reply, "a throwing away of old false ideas in regard to life, and the substitution of a sound, synthetic philosophy—of Theosophy, in fact. And a mere *believing* of Theosophical tenets will not bring in the nature the desired results. The student must *work*, must study and apply the principles Theosophy enunciates to the affairs of his daily life. From such application conviction comes—and from conviction comes realization and knowledge, in the process of time."

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A cheery shout from down the trail announced the arrival of Neighbor and the mail; and in the mail was the letter that turned the Doctor's martial ardor to saner uses, and the Family's direction homewards, to remain there at its accustomed tasks—a letter that released Spinster from a line of action which had not seemed her true line; but taken from a sense of duty, that her Father might not need to go to France alone.

She looked at Mentor, as the Doctor read his letter, with an air half humorous, a mixture of enjoyment of the situation and of relief.

Mentor did not change countenance at all, but there was that in his expression which showed that the denouement was not unexpected by him. It was as if he and Spinster had known something which the others did not know, and sensed the direction that the general trend of the Family's life would doubtless take.

For the Doctor's letter was a frank, curt refusal of the service he had volunteered. "You are too old for effective work in France," it told him. "You could never endure the strain—it would be like throwing good ability away. You can serve your country best by remaining at home and doing what may be done here." There was more to it, but the Doctor read aloud no further.

He went up the trail alone, instead, seeking adjustment in the quiet of the trees. Mentor and Spinster shook hands without a

word. Mother wiped her eyes from time to time—and kept on knitting.

"He'll be all right in a little while," said Mentor cheerfully. "The good, old Doctor lost his sense of proportion for a while, that is all. He will be all the better for the lesson, when he begins to get it—and perhaps we shall all be wiser for what has passed."

How Mentor outlined the lesson, and how the Doctor learned it, will be told next month.

THE SEVENTEEN-RAYED SUN-DISC*

[The following interesting letter was received by us from Fresno, California. As it is a private one, we can give but extracts from it.—*Ed. Theosophist.*]

Exploring Copan and Quinqua in Honduras and Guatemala last year, I had the good fortune to make a discovery, which I am sure will interest you. As you are aware, the most prominent sculptured monuments in Copan consist of four-sided columns of from 10 to 12 feet high. These columns represent generally only on one side large sculptured personages in high relief.

The other sides again contain ornaments and glyphic inscriptions, hitherto not read or deciphered. One pillar not previously described, however, contains only hieroglyphics arranged on all sides. It seems to be a record perhaps of laws, perhaps of historical events. This pillar is about 10 feet high, and the sides 3 and 4 feet wide respectively. But the most remarkable is that this pillar was covered by a cap in the shape of a very low truncate pyramid. On this pyramid was seen a forced dead head of colossal dimensions and surrounding the same was an expanded "sun-disc," crowning the very cap. The rays of the sun-disc were distinctly marked. The similarity of the same and the sun-discs common in the Egyptian monuments was so marked, that it immediately struck me that the *number* of *rays* must be 17, the sacred number of the Egyptian sun-disc. Upon counting the rays they were found to be as expected—17.

Now is this a pure "coincidence" or is it another link in the broken and scattered chain, whose finding points toward an ancient connection between the Central American peoples, the Mayas and other races, and the Egyptians by means of a connecting Atlantis?

Another curiosity, naturally a "coincidence," is worthy of notice. One of these sculptured personages dressed in priestly robes and holding in his hand a small square box, has his legs above the sandals ornamented with the CRESCENT. The same sign was used by the Romans to signify immortality and similarly placed above the sandals.

* This article was first printed by H. P. Blavatsky in *The Theosophist* for May, 1883.

Cannot your trans-Himalayan Brothers give us any clue to these hieroglyphics inscribed on the Central American Monuments? Or have you no Psychometrists who could decipher them psychometrically. If any one should be willing to try to do so, I would send him a small portion of one of the glyphs I have in my possession, and may be some good will come out of it.

E. G.

Editor's Note.—Assuredly the discovery mentioned in the above letter,—the pillar with its 17-rayed sun-disc,—points once more to an ancient connexion between the central American peoples and the lost continent of Atlantis. The uniformity in the symbolical meanings of American antiquities, and of antiquities connected with "the wisdom religion" in Egypt or any other parts of Europe or Asia where they may be observed, is certainly far more remarkable than would be agreeable to theorists who wish to account for it by help of that hard-worked servant—coincidence. It has been traced with great patience through many different departments of archæology by Mr. Donnelly in his recent "Atlantis; or the Antediluvian World." The second part of the title of this volume, by the by, will not be quite acceptable to students of the subject who approach it from the side of occult science. The deluge is better left alone until cosmogony is more generally understood than at present. There is no one deluge that can conveniently be taken as a turning point in the world's history,—with everything before that antediluvian, and everything of later date—postdiluvian. There have been many such deluges cutting the various races of mankind at the appointed time in their development. The situation has already been referred to in the "Fragments of Occult Truth." During the occupation of the Earth for one period by the great tidal wave of humanity, seven great races are successively developed, their end being in every case marked by a tremendous cataclysm which changes the face of the earth in the distribution of land and water. The present race of mankind, as often stated, is the fifth race. The inhabitants of the great continent of Atlantis were the fourth race. When they were in their prime, the European continent was not in existence as we know it now, but none the less was there free communication between Atlantis and such portions of Europe as did exist, and Egypt. The ancient Egyptians themselves were not an Atlantic colony. Mr. Donnelly is mistaken on that point, but the wisdom Religion of the initiates was certainly identical and hence the identities of symbolical sculpture. This is what the "Himalayan Brothers" say, whether any of our psychometrists will see any further, depends on the degree of their development, at any rate, we accept the offer of our esteemed correspondent with thanks and will expect the promised portion of the glyph, before we venture to say anything further.

THE DEVIL'S OWN*

THOUGHTS ON ORMUZD AND AHRIMAN.

"Hail, holy light, offspring of Heaven first-born.
Or of the Eternal co-eternal beam.
. . . . . Since God is light
Bright effluence of bright essence increate."
. . . . . "Satan
Puts on swift wings, and towards the gates of hell
Explores his solitary flight." . . .

MILTON.

NO more philosophically profound, no grander or more graphic and suggestive type exists among the allegories of the World-religions than that of the two Brother-Powers of the Mazdean religion, called Ahura Mazda and Angra Moinyu, better known in their modernized form of Ormuzd and Ahriman. Of these two emanations, "Sons of Boundless Time"—*Zeruana Akarana*—itself issued from the Supreme and Unknowable Principle,[1] the one is the embodiment of "Good Thought" (*Vohu Manâ*) the other of "Evil Thought" (*Akô Manô*). The "King of Light" or Ahura Mazda, emanates from Primordial Light[2] and forms or creates by means of the "Word", Honover (*Ahuna Vairya*), a pure and holy world. But Angra Mainyu, though born as pure as his elder brother, becomes jealous of him, and mars everything in the Universe, as on the earth, creating Sin and Evil wherever he goes.

The two Powers are inseparable on our present plane and at this stage of evolution, and would be meaningless, one without the other. They are, therefore, the two opposite poles of the *One* Manifested Creative Power, whether the latter is viewed as a Universal Cosmic Force which builds worlds, or under its anthropomorphic aspect, when its vehicle is thinking man. For Ormuzd and Ahriman are the respective representatives of Good and Evil, of Light and Darkness, of the spiritual and the material elements in man, and also in the Universe and everything contained in it. Hence the world and man are called the Macrocosm and the Microcosm, the great and the small universe, the latter being the reflection of the former. Even exoterically, the God of Light and the God of Darkness are, both spiritually and physically, the two ever-

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[1] Though this deity is the "First-born," yet metaphysically and logically Ormuzd comes in order as a fourth emanation (compare with *Parabrahm-Mulaprakriti* and the three *Logoi*, in the *Secret Doctrine*). He is the Deity of the manifested plane. In the esoteric interpretation of the Avestian sacred allegories, AHURA or ASURA is a generic name for the *sevenfold* Deity, the Ruler of the Seven Worlds; and *Hvaniratha* (our earth) is the fourth, in plane and number. We have to distinguish between such names as *Ahura Mazdâo, Varana,* the "Supreme" deity and the synthesis of the *Ameshâspends,* etc. The real order would be: the Supreme or the One Light, called the Eternal; then *Zeruana Akarana* (compare Vishnu in his abstract sense as the Boundless pervading All and *Kâla,* Time), the *Fravashi* or the *Ferouer* of Ormuzd (that eternal Double or Image which precedes and survives every god, man and animal), and finally *Ahura Mazda* Himself.

[2] *Zeruana Akarana* means, at the same time, Infinite Light, Boundless Time, Infinite Space and Fate *(Karma).* See *Vendidad,* Farg. xix. 9.

contending Forces, whether in Heaven or on Earth.[1] The Parsis may have lost most of the keys that unlock the true interpretations of their sacred and poetical allegories, but the symbolism of Ormuzd and Ahriman is so self-evident, that even the Orientalists have ended by interpreting it, in its broad features, almost correctly. As the translator[2] of the *Vendidad* writes, "Long before the Parsis had heard of Europe and Christianity, commentators, explaining the myth of Tahmurath, who rode for thirty years on Ahriman as a horse, interpreted the feat of the old legendary king as the curbing of evil passions and restraining Ahriman in the heart of man." The same writer broadly sums up Magism in this wise:—

"The world, such as it is now, is twofold, being the work of two hostile beings, Ahura Mazda, the good principle, and Angra Mainyu, the evil principle; all that is good in the world comes from the former, all that is bad in it comes from the latter. The history of the world is the history of their conflict, how Angra Mainyu invaded the world of Ahura Mazda and marred it, and how he shall be expelled from it at last. Man is active in the conflict, his duty in it being laid before him in the law revealed by Ahura Mazda to Zarathustra. When the appointed time is come a son of the lawgiver, still unborn, named Saoshyant (*Sosiosh*) will appear, *Angra Mainyu and hell* will be destroyed, men will *rise from the dead,* and everlasting happiness will reign over all the world."

Attention is drawn to the sentences italicised by the writer, as they are esoteric. For the Sacred Books of the Mazdeans, as all the other sacred Scriptures of the East (the Bible included), have to be read esoterically. The Mazdeans had practically two religions, as almost all the other ancient nations—one for the people and the other for the initiated priests. Esoterically, then, the underlined sentences have a special significance, the whole meaning of which can be obtained only by the *study* of occult philosophy. Thus, Angra Mainyu, being confessedly, in one of its aspects, the embodiment of man's lowest nature, with its fierce passions and unholy desires, "his hell" must be sought for and *located on earth.* In occult philosophy there is no other hell—nor can any state be comparable to that of a specially unhappy human wretch. No "asbestos" soul, inextinguishable fires, or "worm that never dies", can be worse than a life of hopeless misery upon this earth. But it must, as it has once had a beginning, have also an end. Ahura Mazda alone,[3] being the divine, and therefore the immortal and

[1] The Parsis, the last relic of the ancient Magi, or Fire-worshippers of the noble Zoroastrian system, do not degrade their Deity by making him the creator of the evil spirits as well as of the pure angels. They do not believe in Satan or the Devil, and therefore, their religious system cannot in truth be termed *dualistic.* A good proof of this was afforded about half a century ago, at Bombay, when the Rev. Dr. Wilson, the Orientalist, debated the subject with the Parsi high-priests, the *Dasturs.* The latter very philosophically denied his imputation, and demonstrated to him that far from accepting the texts of their Sacred Books literally, they regarded them as allegorical as far as Ahriman was concerned. For them he is a symbolical representation of the disturbing elements in Kosmos and of the evil passions and animal instincts in man *(Vendidad).*

[2] *Vendidad,* trans. by J. Darmsteter. *"Introduction,"* p. lvi.

[3] Ahura Mazda stands here no longer as the supreme One God of eternal *Good* and *Light,* but as its own Ray, the divine Ego which informs man—under whatever name.

eternal symbol of "Boundless Time", is the secure refuge, the spiritual haven of man. And as Time is two-fold, there being a measured and finite time within the Boundless, Angra Mainyu is only a periodical and temporary Evil. He is Heterogeneity as developed from Homogeneity. Descending along the scale of differentiating nature on the cosmic planes, both Ahura Mazda and Angra Mainyu become, at the appointed time, the representatives and the dual type of man, the inner or divine INDIVIDUALITY, and the outer *personality,* a compound of visible and invisible elements and principles. As in heaven, so on earth; as above, so below. If the divine *light* in man, the Higher Spirit-Soul, forms, including itself, the seven Ameshâspends (of which Ormuzd is the seventh, or the synthesis), Ahriman, the thinking *personality,* the animal soul, has in its turn its seven Archidevs opposed to the seven Ameshâspends.

During our life cycle, the good Yazatas, the 99,999 Fravashi (or Ferouers) and even the "Holy Seven", the Ameshâspends themselves[1], are almost powerless against the Host of wicked Devs —the symbols of cosmic opposing powers and of human passions and sins[2]. Fiends of evil, their presence radiates and fills the world with moral and physical ills; with disease, poverty, envy and pride, with despair, drunkenness, treachery, injustice, and cruelty, with anger and bloody-handed murder. Under the advice of Ahriman, man from the first made his fellow-man to weep and suffer. This state of things will cease only on the day when Ahura Mazda, the sevenfold deity, assumes his seventh name[3] or aspect. Then, will he send his "Holy Word" *Mathra Spenta* (or the "Soul of Ahura") to incarnate in Saoshyant (Sosiosh), and the latter will conquer Angra Mainyu. Sosiosh is the prototype of "the faithful and the true" of the Revelation, and the same as Vishnu in the *Kalki-avatar.* Both are expected to appear as the *Saviour of the World, seated on a white horse* and followed by a host of spirits or genii, mounted likewise on milk-white steeds.[4] And then, *men will arise from the dead* and immortality come[5].

Now the latter is of course purely allegorical. It stands in the occult sense, that materialism and sin being called death, the materialist, or the unbeliever, is "a dead man"—spiritually. Occultism has never regarded the physical personality as *the* man; nor has Paul, if his Epistle to the Romans (vi-vii), is correctly understood. Thus mankind, arrived "at the appointed time" (the end of our present *Round*), at the end of the cycle of gross material flesh, will, with certain bodily changes, have come to a clearer spiritual

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[1] The gods of light, the "immortal seven," of whom Ahura Mazda is the seventh. They are deified abstractions.

[2] Or *devils.*

[3] In verse 16th of *Yast* XIX, we read: "I invoke the glory of the Ameshâspends, who all seven, have one and the same thinking, one and the same speaking, one and the same doing, one and the same lord, Ahura Mazda." As an occult teaching says: During each of the seven periods (Races) the chief ruling *Light* is given a new name; *i. e.,* one of the seven *hidden* names, the initials of which compose the *mystery name* of the Septenary Host, viewed as one.

[4] *Nork* ii. 176. We compare *Rev.* XIX, 11-14, "I saw heaven opened, and behold, *a white horse,* and he that sat upon him . . . and the armies followed him *upon white horses.*"

[5] *Yast* XIX. 89 *et seq.*

perception of the truth. Redemption from flesh means a proportionate redemption from sin. Many are those who *seeing will believe,* and, in consequence, *rise* "from the dead". By the middle of the Seventh Race, says an occult prophecy, the struggle of the two conflicting Powers (*Buddhi* and *Kama Manas*) will have almost died out. Everything that is irredeemably sinful and wicked, cruel and destructive, will have been eliminated, and that which is found to survive will be swept away from being, owing, so to speak, to a Karmic tidal-wave in the shape of scavenger-plagues, geological convulsions and other means of destruction. The Fifth Round will bring forth a higher kind of Humanity; and, as intelligent Nature always proceeds gradually, the last Race of this Round must necessarily develop the needed materials thereof. Meanwhile, we are still in the Fifth Race of the Fourth Round only, and in the Kali-yuga, into the bargain. The deadly strife between spirit and matter, between Light and Goodness and Darkness and Evil, began on our globe with the first appearance of contrasts and opposites in vegetable and animal nature, and continued more fiercely than ever after man had become the selfish and personal being *he now is.* Nor is there any chance of its coming to an end before falsehood is replaced by truth, selfishness by altruism, and supreme justice reigns in the heart of man. Till then, the noisy battle will rage unabated. It is selfishness, especially; the love of *Self* above all things in heaven and earth, helped by human vanity, which is the begetter of the seven mortal sins. No; Ashmogh, the cruel "biped serpent", is not so easily reduced. Before the poor creature now in the clutches of Darkness is liberated through Light, it has to know itself. Man, following the Delphic injunction, has to become acquainted with, and gain the mastery over, every nook and corner of his heterogeneous nature, before he can learn to discriminate between Himself and his *personality.* To accomplish this difficult task, two conditions are absolutely requisite: one must have thoroughly realised in practice the noble Zoroastrian precept: "Good thoughts, good words, good deeds", and must have impressed them indelibly on his soul and heart, not merely as a lip-utterance and form-observance. Above all, one has to crush *personal vanity* beyond resurrection.

Here is a suggestive fable and a charming allegory from the old Zoroastrian works. From the first incipient stage of Angra Mainyu's power, he and his wicked army of fiends opposed the army of Light in everything it did. The demons of lust and pride, of corruption and impiety, systematically destroyed the work of the Holy Ones. It is they who made beautiful blossoms poisonous; graceful snakes, deadly; bright fires, the symbol of deity, full of stench and smoke; and who introduced death into the world. To light, purity, truth, goodness and knowledge, they opposed darkness, filth, falsehood, cruelty and ignorance. As a contrast to the useful and clean animals created by Ahura Mazda, Angra Mainyu created wild beasts and bloodthirsty fowls of the air. He also added insult

to injury and deprecated and laughed at the peaceful and inoffensive creations of his elder brother. "It is thine envy", said the holy Yazatas one day to the unholy fiend, the evil-hearted, "Thou art incapable of producing a beautiful and harmless being, O cruel Angra Mainyu". . . .

The arch-fiend laughed and said that he could. Forthwith he created the loveliest bird the world had ever seen. It was a majestic peacock, the emblem of vanity and selfishness, which is self-adulation in deeds.

"Let it be the King of Birds", quoth the Dark One, "and let man *worship him and act after his fashion.*"

From that day "Melek Taus" (the Angel Peacock) became the special creation of Angra Mainyu, and the messenger through which the arch-fiend is invoked by some[1] and propitiated by all men.

How often does one see strong-hearted men and determined women moved by a strong aspiration towards an ideal they know to be the true one, battling successfully, to all appearance, with Ahriman and conquering him. Their external *Selves* have been the battle-ground of a most terrible, deadly strife between the two opposing Principles; but they have stood firmly—and won. The dark enemy seems conquered; it is crushed in fact, so far as the animal instincts are concerned. Personal selfishness, that greed for self, and self only, the begetter of most of the evils—has vanished; and every lower instinct, melting like soiled icicles under the beneficent ray of Ahura Mazda, the radiant EGO-SUN, has disappeared, making room for better and holier aspirations. Yet, there lurks in them their old and but partially destroyed vanity, that spark of personal pride which is the last to die in man. Dormant it is, latent and invisible to all, including their own consciousness; but there it is still. Let it awake but for an instant, and the seemingly crushed-out personality comes back to life at the sound of its voice, arising from its grave like an unclean ghoul at the command of the midnight incantator. Five hours—nay, five minutes even—of life under its fatal sway, may destroy the work of years of self-control and training, and of laborious work in the service of Ahura Mazda, to open wide the door anew to Angra Mainyu. Such is the result of the silent and unspoken but ever-present *worship* of the only beautiful creation of the Spirit of Selfishness and Darkness.

Look around you and judge of the deadly havoc made by this last and most cunning of Ahriman's productions, notwithstanding its external beauty and harmlessness. Century after century, year after year, all is changing; everything is progressing in this world; one thing only changeth not—*human nature*. Man accumulates knowledge, invents religions and philosophies, but himself remains still the same. In his ceaseless chase after wealth and honours and

[1] The Yezidis, or "Devil Worshippers," some of whom inhabit the plains of ancient Babylonia, to this day worship Melek Taus, the peacock, as the messenger of Satan and the mediator between the Arch-fiend and men.

the will o' the wisps of novelty, enjoyment and ambition, he is ever moved by one chief motor—vain selfishness. In these days of so-called progress and civilization, when the *light* of knowledge claims to have replaced almost everywhere the *darkness* of ignorance, how many more volunteers do we see added to the army of Ahura Mazda, the Principle of Good and Divine Light? Alas, the recruits of Angra Mainyu, the Mazdean Satan, outnumber these, daily more and more. They have overrun the world, these worshippers of Melek Taus, and the more they are enlightened the easier they succumb. This is only natural. Like *Time,* both the boundless and the finite, *Light* is also twofold; the divine and the eternal, and *the artificial light,* which paradoxically but correctly defined, is the *darkness of Ahriman.* Behold on what objects the best energies of knowledge, the strongest human activity, and the inventive powers of man are wasted at the present hour: on the creation, amelioration and perfection of war-engines of destruction, on guns and smokeless powders, and weapons for the mutual murder and decimation of men. Great Christian nations seek to outvie each other in the discovery of better means for destroying human life, and for the subjecting by the strongest and the craftiest of the weakest and the simplest, for no better reason than to feed their peacock-vanity and self-adulation; and Christian men eagerly follow the good example. Whereon is spent the enormous wealth accumulated through private enterprize by the more enlightened through the ruin of the less intelligent? Is it to relieve human suffering in every form, that riches are so greedily pursued? Not at all. For now, just as 1,900 years ago, while the beggar Lazarus is glad to feed on the crumbs that fall from the rich man's table, no means are neglected by Dives to hedge himself off from the poor. The minority that gives and takes care that its left hand remains ignorant of what its right hand bestows, is quite insignificant when compared with the enormous majority who are lavish in their charity—only because they are eager to see their names heralded by the press to the world.

Great is the power of Ahriman! Time rolls on, leaving with every day the ages of ignorance and superstition further behind, but bringing us in their stead only centuries of ever-increasing selfishness and pride. Mankind grows and multiplies, waxes in strength and (book-) wisdom; it claims to have penetrated into the deepest mysteries of physical nature; it builds railroads and honeycombs the globe with tunnels; it erects gigantic towers and bridges, minimizes distances, unites the oceans and divides whole continents. Cables and telephones, canals and railways more and more with every hour unite mankind into one "happy" family, but only to furnish the selfish and the wily with every means of stealing a better march on the less selfish and improvident. Truly, the "upper ten" of science and wealth have subjected to their sweet will and pleasure, the Air and the Earth, the Ocean and the Fire. This, our age, is one of progress, indeed, an era of the most triumphant

display of human genius. But what good has all this great civilization and progress done to the millions in the European slums, to the armies of the "great unwashed"? Have any of these displays of genius added one comfort more to the lives of the poor and the needy? Is it not true to say that distress and starvation are a hundred times greater now than they were in the days of the Druids or of Zoroaster? And is it to help the hungry multitudes that all this is invented, or again, only to sweep off the couch of the rich the last-forgotten rose-leaves that may uncomfortably tickle their well-fed bodies? Do electric wonders give one additional crust of bread to the starving? Do the towers and the bridges, and the forests of factories and manufactures, bring any mortal good to the sons of men, save giving an additional opportunity to the wealthy to vampirize or "sweat" their poorer brother? When, I ask again, at what time of the history of mankind, during its darkest days of ignorance, when was there known such ghastly starvation as we see now? When has the poor man wept and suffered, as he weeps and suffers in the present day—say, in London, where for every club-visitor who dines and wines himself daily, at a price that would feed twenty-five families for a whole day, one may count hundreds and thousands of starving wretches. Under the very windows of the fashionable City restaurants, radiant with warmth and electric lights, old trembling women and little children may be seen daily, shivering and fastening their hungry eyes on the food they smell each time the entrance door is opened. Then they "move on"—by order, to disappear in the dark gloom, to starve and shiver and finally to die in the frozen mud of some gutter. . . .

The "pagan" Parsis know not, nor would their community tolerate, any beggars in its midst, least of all—STARVATION!

Selfishness is the chief prompter of our age; *Chacun pour soi, Dieu pour tout le monde,* its watchword. Where then is the truth, and what practical good has done that light brought to mankind by the "Light of the World," as claimed by every Christian? Of the "Lights of Asia" Europe speaks with scorn, nor would it recognize in Ahura Mazda a *divine* light And yet even a *minor* light (if such) when practically applied for the good of suffering mankind, is a thousand times more beneficent than even infinite Light, when confined to the realm of abstract theories. In our days the latter Light has only succeeded in raising the pride of Christian nations to its acme, in developing their self-adulation, and fostering hard-heartedness under the name of all-binding law. The "personality" of both nation and individual has thrown deep roots into the soil of selfish motives; and of all the flowers of modern culture those that blossom the most luxuriously are the flowers of polite Falsehood, Vanity, and Self-exaltation.

Few are those who would confess or even deign to see, that beneath the brilliant surface of our civilization and culture lurks, refusing to be dislodged, all the inner filth of the evils created by Ahriman; and indeed, the truest symbol, the very picture of that

civilization is the last creation of the Arch-fiend—the beautiful Peacock. Truly saith Theosophy unto you—it is *the Devil's Own.*

ANSWERS TO QUESTIONERS

Question—Why did Madame Blavatsky think that the Moon is older than the Earth?

Answer—H. P. B. did not give that teaching as product of her own personal *thinking:* she gave it as a tenet of the Ancient Wisdom, and in the "Secret Doctrine" itself the Ancient Wisdom is said to be the result of the *actual observation and experience* of many Adepts, working both together and independently of each other to determine the facts. However, knowing what we do of the moon "as a burnt out planet", as popular science used to say, it does not seem at all unreasonable to consider it "a corpse" of a former planet—and this would imply that the moon is older than the earth, because we know for ourselves that our present earth is not "a corpse", but fairly teeming with life both within and without.

Question—Why do you suppose that the French Astronomer, Camille Flammarion, thinks Mars is much *older* than the Earth; and therefore more highly developed as a planet, and also as to its people?

Answer—As was pointed out by the Teachers, it is useless for us to try to square the statements of Theosophy with the hypotheses and speculations of modern science. Indeed, the latter are so changing that they show themselves to be, for the most part, mere guesses. The scientists erect hypotheses from the observation of a limited number of facts; then when new facts are discovered which vitiate the old hypotheses, they proceed to abandon them and erect new ones that will include the new facts. This has been the process for the last fifty years or more—and it should be noted that this process still goes on. Mars may be older than our Earth, but according to the occult statement is less developed so far as inhabitants are concerned and at present in a "state of obscuration."

Question—Do you think the planets farthest away from the Sun are the oldest, or those nearest the Sun? Again, don't you think *all* the planets are the product of the Sun?

Answer—It is indicated by the Theosophical teaching that the beings inhabiting the planets nearer the sun are more highly developed and represent a higher evolution than the beings dwelling on our earth—that, in our solar system, the scale of development of the beings varies directly with the distance of the planet from our sun. There are other suns and solar systems; and in this connection it should be remembered that Jupiter and Saturn are *not*

directly connected with our system, but belong to another, although we indirectly have their impulse upon us. It is difficult to consider a planet apart from the beings that compose it, for every planet, while an entity, is made up of the beings connected with it, just as our bodies, for instance, are made up of the lives within their sphere of influence.

As to whether all planets are the product of the sun, or not (referring here to our own Sun and its planets)—it can be said that they are connected with the sun as a focal point, and that all the atoms which form every planet in our solar system periodically pass and re-pass from the planet of which they form a part to the sun and back to the planet—a sort of re-charging process. Planets are thus "a product of the sun" in that sense. But our sun is said to be merely a center of force for the real or central sun. Again, the Nebular Theory of science is said, by the Adepts, to be at least partially correct. This would preclude the possibility of planets being "products of the sun", at least in our material sense.

Question—Some Theosophists think our Earth is less developed than any of the other planets—that it is the primary grade for human beings in a School—why do they think so?

Answer—You must see that it is quite impossible to answer this question directly, for we do not know why they think so. Many people calling themselves "Theosophists" have advanced many queer ideas; but it is to be noted that many such ideas are not in accord with the Ancient Wisdom as taught by the Masters through H. P. B. in the "Secret Doctrine." It is therein indicated that Mars, for instance, is not so advanced as our Earth.

We note you tell us, "Please don't tell me to read the 'Secret Doctrine'"—but we really cannot refrain from doing so, because this work contains all that will be given out for centuries in regard to these very questions that you ask. The student has to read, study and digest, getting what he can for himself. It is in this way only that the intuition is aroused and that real knowledge may be obtained by any student—for himself. We know that the world is full of the written speculations of students in regard to these matters. One may consider these, but he has to check them for himself in the light of what is given in the "Secret Doctrine."

Question—What do you think of "Patanjali's Yoga Aphorisms"? Is not this book about like the "Bhagavad-Gita"?

Answer—The books may be considered to be complementary, and both are based on the same teaching; but each book has its own particular value and help for the student. The "Aphorisms" will not prove of great value to the student who is not already well versed in the Philosophy of Theosophy. A careful study of the "Bhagavad-Gita" *and an application in daily life* of its precepts are really essential before one can make truly intelligent use of Patanjali. The best rendering of "Patanjali's Aphorisms" in English is that by William Q. Judge. His introduction to that volume also is exceedingly valuable to the sincere student.

ON THE LOOKOUT

McClure's for September contains, under the title, "Is This Why You Drink?" an article embodying a curious mixture of truth and misconception in regard to the psychology of the dream states as affecting waking consciousness. The article purports to be the "confession" of a periodical drunkard who was cured of his addiction through the treatments of a "psycho-analyst." The "treatment" consisted in a careful recitation of the dreams of the patient, an explanation of their symbology as related to waking actions, and a "laying of the ghost" of disappointed and disappointing earlier experiences retained in the "sub-conscious mind," thus forming the basis for the impelling necessity to seek relief in intoxication. Upon the clearing up of the sub-conscious unhappiness the dreams and the drink mania departed hand in hand, and the restored victim and the "psycho-analyst" become equally complacent and satisfied. Neither has any question as to why the unhappy experiences, the "sub-conscious" impressions, and the subsequent alcoholism should have occurred to the particular person and not to another or to all. Neither has any desire to understand the mutual reactions of Jagrata and Swapna, or waking and dream states, nor the relation of the Ego involved in them to the experiences undergone. There is no idea of *Karma* or Reincarnation. Like an animal caught in a trap, suffering in the vise, and being released, goes its way, there is no concern as to the *chain of causation*. The "analyst" tells the patient:

> "Through your dreams we shall find out what events, what influences upon your emotional life, have built up in you this apparently irresistible desire for drink. From this information we shall discover what distortion in your mind or character has led you to drunkenness."

There is no attempt to study or understand the emotional nature, or why the mind or character should have been distorted, or any idea that impressions may originate from any other source than the five senses; on the contrary, the "analyst" affirms without qualifications that all impressions are through the senses. The statements made, and the method pursued, are of interest to theosophical students, for the reason that they are essentially the same as those of metaphysical healing, the Emmanuel vogue, "new thought," Christian Science, and a host of other cults and practices, individual and collective, which differ only in the nomenclature adopted. At bottom, they consist in the getting rid of effects presently being experienced, wthout becoming any wiser in getting rid of the underlying causation. It is the prevalent popular idea that one can be "cured" physically or metaphysically of anything afflictive by "taking something" for it. The sufferer does not want knowledge—he wants relief from his pains; that obtained, he is prepared to "believe" anything and goes his way rejoicing until the next inlet from the "sub-conscious" drives him to drink or "psycho-analysis."

Caught in this vicious circle of substituting an agreeable effect for a disagreeable one, and seeing no relation between their alternations, the cyclic "return of impressions" finds the victim ever falling into the trap caused by his ignorance of his own nature and of the law of its action. Man is a thinking entity, rooted in immortality, which he does not enjoy because of his ignorance. He has no conception of the vast reach of his thoughts, nor that all of us are constantly coming in contact with the affinities engendered in former lives. "Our affinities anon save and anon damn us," while we go on seeing only the pleasure or pain of the repeated contacts. Thus, the psycho-analyst, commenting on one of the dreams, says:

"Your drinking is the manifestation of your desire to forget yourself. It is a proof that you are not all-sufficient to yourself. Nobody can be that. This dream has served to bring out in some degree a phase of your character hitherto unsuspected by yourself—your selfishness and morbidity."

But neither analyst nor patient reflects upon the nature of selfishness and morbidity (read, egotism), the *real* disease of humanity, of which the drink mania was a mere symptomatic effect. They are interested only in removing the painful symptom. That achieved, the patient is "cured" until selfish actions and their consequent affinities produce fresh disappointments, renewed "sub-conscious" impressions, and other symptoms, whether an affinity for drink or some other means for inducing "self-forgetfulness." Being thus born again he comes in contact with all the tendencies followed in former lives, and repeats the errors of the past. The repetition of errors does not lead to knowledge, but only to the chains of *Karma.* "Our chains are through thought; our release is due to nothing else." Thought is the god or the demon, and until we recognize that *Manas,* the immortal Thinker, is creator of both we grow "more and more deluded in each succeeding rebirth." Here lies the real work of Theosophists among their fellow men—to spread the knowledge given into their hands by H. P. B., so that men may be brought to see the plane of their thinking as the real plane of action; that they may purify, elevate and strengthen the active thoughts of the waking state, and thus dissipate the field of Swapna, the dream state, of its obstacles to real perception, so that men may come in contact with "that knowledge which was theirs in former births," instead of the muddy torrents of *Kama-loka.*

For this is a "transition state" amongst mankind as a whole; which is only another way of saying that the class of Egos making up the now incarnating generations is struggling to awaken from the universal field of Swapna, the dream of mortal existence, to the true waking consciousness of their immortal identity. But they enter the field of knowledge only through the dissipation of ignorance: the consciousness of immortality is not an acquisition; it is the destruction of the false ideas of mortality—the notion that our existence is dependent upon form of any kind, whether in the physical body, or the dream body, or the "angel" body. That knowledge is not gained by the forms of religion, by prayers or supplications to other beings, whether gods of our own creation, guardian angels, devas, or the "masters" of astral intoxications. It is not to be had *via* ouija boards, circles, seances, psychic research, occult practices, or becoming astral tramps—one and all phases of self-surrender to external influences, not steps in self-knowledge. They are but going deeper and further afield in dream states, and are due to contact with the affinities of past mistaken thoughts and actions. What was anciently called demonology and witchcraft, then called spiritualism and now christened psychic research, neo-theosophy, what-not, is the re-entrance upon the transition state of the stream of Egos, where they either fall victim to the delusions of "the great astral serpent" or waken to the cognition of Self. There are thus ever the two roads—Theosophy, or—all the others. One more of the well-nigh innumerable books pointing the Left Hand Path is *Spirit Intercourse,* by J. Hewat McKenzie, and from the press of Mitchell Kennerly. The author is sincere—most of them are—and convinced that "Death, which appears to some mortals as a horrible nightmare is.....a pleasant awakening on the other side within a few hours, surrounded by loving friends and the beauties of celestial scenery." In order that these loving friends and this celestial scenery may be enjoyed by the living also, directions are given for "communicating with spirits" both through mechanical means, mediums, and self-induced passive states; the usual formulae of "development" for mediumship, hatha yoga practices, and

phenomena hunting, which are guaranteed to produce "results" in the way of communications, materializations, clairvoyance, and the delights to be enjoyed in other realms of being. There is no idea of Karma, and the author after twenty years of research is not yet decided as to reincarnation. There is no enunciation of principles, no perceived purpose or basis of existence in any of the "seven spheres" other than "progress" from one species of bodily enjoyment to another. He finds astral bricks and stones for building purposes, ethereal plants and animals, and in the highest sphere—situate for those who may wish their charts duly measured, 18250 miles from this earth—golden matter for all botanical and manufacturing purposes. "The writer was a member of the Christian Church for thirty years, but during that time he received no satisfactory evidence that man had a soul, or that a spiritual world existed, although he diligently sought for such evidence." *Now*, thanks to the "exalted spiritual beings" with whom he is in contact through the means indicated, he knows all about the "seven spheres," the inhabitants thereof and their occupations, and is himself able to visit them in his "astral body." He is able, also, to receive return visits from "experienced spirits" who are able to "converse, dance, or sing, and are capable of partaking of food and drink, all of which disappear in a manner most unaccountable to the uninitiated." The book refers the anxious inquirer for similar wonders to the writings of "Ramacharaka," Swami Vivekenanda, various spiritualistic writers, psychic research explorers, Mrs. Annie Besant and her coadjutor in "occultism," but speaks with unrestrained contempt:

> "for those calling themselves Theosophists, who profess to know something about it, and who will seriously warn one against the dangers of spirit intercourse through public mediums. They will put before the seeker grotesque theories, which they have not sought to prove, claiming that what one really contacts through mediums are the husks and shells of dead or degraded souls living on the astral plane, or hells, of the spiritual world. These people are really not Theosophists, but pretenders who masquerade as Theosophists, and who know nothing of the science at first hand, or such advice or criticism would never be offered. Such persons, though professing to be learned, and perhaps even claiming to be the guardians of psychic science, are nevertheless its greatest enemies. They forget that all those who are real teachers within the Theosophical Society have received their knowledge of spiritual things within the psychic laboratory through mediums. It is very unfortunate that this theory of husks and shells was ever circulated by some of the Theosophical leaders, who began to write upon the subject before they really understood it."

All of which should be brave reading for Mrs. Besant, her "helpers," Mr. Sinnett, and others who have obtained their "knowledge of spiritual things" through mediums, and very, very sad for those deluded students who through study of the philosophy, logic and ethics of H. P. B. and W. Q. J. have the idea that the Two Messengers of the Masters may actually have known at "first hand" what they were talking about.

We have thought it might be worth while to give more than our usual notice to *Spirit Intercourse*, because of its perfection of bewilderment and materialism. It represents a *terminus* in one direction, as H. P. B.'s philosophy does in the other. The line of divergence between White and Black magic is very, very thin *at the beginning*. And it begins in the rigorous study and application of ethics to all the affairs of every-day life if the path of true perception, *i. e.*, of true Occultism, is to be gained and followed. In last month's Theosophy was reprinted an article by H. P. B. on "'Spirits' of Various Kinds" in which she states, "It has often been said that white magic differs very little from the practices of sorcery except in its effects and re-

sults, *good and bad motives being everything.*" The *Gita* warns of the "three-fold results" of every action, "looked for, unlooked for, and mixed." One result flows from our motives, another from our judgment or discrimination as to means, and a third from the application of these two, that is to say, what we customarily speak of as the "deed" or action. It is this latter alone that we ordinarily consider, whereas the immense and enduring resultant flows from the motive and the motive alone, and this is the effect and result "not looked for," which comes upon us with overpowering force. It is not the transfer of our energies to a wider and more plastic field that constitutes occult knowledge, but verily the purification of the motives, and this is not attractive to those who are "looking for" results. So all the Sages have taught, and so H. P. B. and W. Q. J. But each man of mankind is sure of the purity of his own motives and rushes headlong into the field of "unlooked for and mixed" results. Omitting from consideration the misguided and self-complacent multitude, and observing only those students drawn by the attraction of the Wisdom-Religion since its first presentment in *Isis Unveiled,* it can be all too plainly seen that of the thousands of students the great majority slipped or stumbled into the path of the "unlooked for and mixed" because they paid no heed to the iterated philosophy and ethics of the Teachers, but "looked for" results in the way of phenomena only. They are shining examples of what not to follow, even as *Spirit Intercourse* and its compeers.

> "No man knows how many men he is. Which means that no man knows how many lives he lives, and how many worlds he inhabits here and now. The many in the one! We take that as meaning many atoms of dust combined into one world. But why not many lives in one life, many selves in one self, many worlds in one world? But that is an abyss on the edge of which it becomes me to pause."

These concluding and conclusive words are from the address of President Jacks of the Society for Psychical Research, as printed in the *Hibbert Journal.* They show, in our opinion, the utmost reach of vision attainable along the lines adopted by modern men of science, and end in a question and a pause. They are as true as the retinal impress of a lightning flash—and as elusive and vain; for, the light gone, the enveloping darkness only appears the more dense. It seems more than passing strange, it is one of the many mysteries of the Lower Manas—the personal man—that earnest and profound students of nature, as all genuine scientific students undoubtedly are, should not, by analogy alone, grasp the correspondence, and thence reason that "intuition" may be converted into a steady light instead of sterile flashes, even as the electric light is but a continuous lightning.

Mystery indeed that they do not fundamentally perceive that the Ego, the "man," is bodiless, sexless, *im*personal, an Intelligence working *in* matter, and that the iron and inescapable logic of this fundamental fact stamps as counterfeit every so-called "communication" from the discarnate intelligence, whether supposedly a disembodied human or other entity. For they all speak in terms of sex, of body, of personality. Or, again, proceeding to a Universal perception, that they do not grasp the omnipresent fact that nature is embodied consciousness, and that the Universe is made up of almost endless hierarchies of sentient beings, each having a mission to perform, and all in process of evolution; and that every being either *was* a man, *is* a man, or is on his way to *become* a man; that all, *all,* "is soul and spirit ever evolving under the rule of law inherent in the whole." Then they will study all things as the action of consciousness, and seeing that form is everywhere and always the expression and instrument of Soul, thence, that it is Soul and not form that is eternal. Neither dissection nor vivisection of form, physical or metaphysical, can ever find Soul. This involves the rejection, utter and complete,

of the basis of thinking that accepts forms of religion, forms of materialism, forms of empiricism, as a standard whereby to find the Soul. It requires as a *sine qua non* the turning to the fundamental propositions of the old Wisdom-Religion as the "only possible key to the Absolute, whether in Science or Theology." All other efforts can end only in the recognition of negation —"no thoroughfare."

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Under the heading of "The Adventure of Death," the Reviewer of the New York *Times* of July 29 devotes his entire space, some three columns, to a consideration of the facts adduced and conclusions drawn in regard to death by the authors of three recently published books. These are, *On the Threshold of the Unseen,* by Sir William F. Barrett; *The Adventure of Death,* by Dr. Robert W. McKenna; and *Psychical Investigations,* by J. Arthur Hill. All three writers, men of distinction in their several fields of endeavor, draw practically identical inferences from their examination of the great question of survival. That examination has, naturally, for the most part lain in the evidence seemingly offered through mediumship and its phenomena. But this evidence is not considered as conclusive, as indeed it is not, since it is tolerable and possible that unknown powers in living men may account for most of the manifestations; and the admission of the theory of living entities embodied in states of matter more subtle than those reachable by mechanical or chemical processes and therefore interpenetrating and contacting our familiar "matter," or for the rest of the range of so- The change in views now becon agnosticism to "hope" and "b rather than upon the dogmas of more than that. It betokens th a change in temper and disposit edge. With minds open in dir now possible to hope for chan consulting the stored wisdom o ings of Madame Blavatsky. Sh Theosophists, following the li brighter morrow" when though sciousness, not for the sake of the phenomena, but in the light of the ings of Theosophy. What pleases us more than the books themselves is the tone, the seriousness, the grasp of the writer of the review in this great American newspaper. For we think that newspapers and writers like this affect the mind of the race more than the authors of the books they review, because as a rule they are freer, more catholic, in their viewpoint than the authors, and therefore more courageous in expression. Nor should we forget that the great Masters work through all channels that are in any way open, and reviews such as the one under discussion are distinctly channels making for "a clean life, an open mind, an unveiled spiritual perception," through which alone real knowledge is possible to the seeker. Their trend is very largely towards healthy thought and intelligent consideration which must infallibly lead to the discrimination that will investigate Theosophy with candid intent. The reviewer of the *Times* concludes his article with this quotation from Mr. Hill's book: "Even to the cold reason the facts (of psychical research) seem to *justify or require an explanation which confirms the intuitions of the mystic that spirit is real, matter a temporary vehicle or medium.*" The italics are ours. The explanations justified or required by the facts adduced will be found in Theosophy and nowhere else.

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